

THE  
LUCUBRATIONS  
OF

*Isaac Bickerstaff, Esq;*

V O L. IV.

L O N D O N:

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TO THE  
RIGHT HONOURABLE  
CHARLES,  
Lord HALIFAX.

*From the Howel at Hampton-  
Wick, April 7. 1711.*

*My LORD,*



WHEN I first resolv'd up-  
on doing myself this Ho-  
nour, I could not but in-  
dulge a certain Vanity in  
dating from this little Co-  
vert, where I have frequently had  
the Honour of your Lordship's Com-  
pany, and received from You very  
many Obligations. The elegant Soli-  
tude

iv      *The DEDICATION.*

tude of this Place, and the greatest Pleasures of it I owe to its being so near those Beautiful Manors wherein you sometimes reside: It is not Retiring from the World, but Enjoying its most valuable Blessings, when a Man is permitted to share in your Lordship's Conversations in the Country. All the bright Images which the Wits of past Ages have left behind them in their Writings, the noble Plans which the greatest Statesmen have laid down for Administration of Affairs, are equally the familiar Objects of your Knowledge. But what is peculiar to your Lordship above all the illustrious Personages that have appeared in any Age, is, That Wit and Learning have from your Example fallen into a new *Æra*. Your Patronage has produced those Arts, which before shunned the Commerce of the World, into the Service of Life; and it is to you we owe, that the Man of Wit has turned himself to be a Man of Business. The false Delicacy of Men of Genius, and the Objections which others were apt to insinuate against their Abilities for entering into Affairs, have equally vanished.



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## *The* DEDICATION.

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nished. And Experience has shewn, that Men of Letters are not only qualified with a greater Capacity, but also a greater Integrity in the Dispatch of Business. Your own Studies have been diverted from being the highest Ornament, to the highest Use to Mankind; and the Capacities which would have rendered you the greatest Poet of your Age, have to the Advantage of *Great Britain* been employed in Pursuits which have made you the most able and unbiassed Patriot. A vigorous Imagination, an extensive Apprehension, and a ready Judgment, have distinguished you in all the illustrious Parts of Administration, in a Reign attended with such Difficulties, that the same Talents without the same Quickness in the Possession of them would have been incapable of conquering. The natural Success of such Abilities has advanced you to a Seat in that illustrious House, where you were received by a Crowd of your Relations. Great as you are in your Honours, and Personal Qualities, I know you will forgive an humble Neighbour, the Vanity of pretending to

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a Place in your Friendship, and subscribing himself,

*My LORD,*

*Your Lordship's*

*Most Obligated, and*

*Most Devoted Servant,*

**Richard Steele.**



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THE  
P R E F A C E.



*I*N the last Tatler I promised some Explanation of Passages and Persons mentioned in this Work, as well as some Account of the Assistances I have had in the Performance. I shall do this in very few Words; for when a Man has no Design but to speak plain Truth, he may say a great Deal in a very narrow Compass. I have, in the Dedication of the First Volume made my Acknowledgments to Dr. Swift, whose pleasant Writings, in the Name of Bickerstaff, created an Inclination in the Town towards any Thing that could appear in the same Disguise. I must acknowledge also, that at my first entring upon this Work, a certain uncommon Way of Thinking, and a Turn in Conversation peculiar to that agreeable Gentleman, rendered his Company very advantageous to one whose Imagination was to be continually employed upon obvious and common Subjects, though at the same Time obliged to treat of them in a new and unbeaten Method. His Verses on the Shower in Town, and the Description of the Morning, are Instances of the Happiness of that Genius, which could raise such pleasing Ideas upon Occasions so barren to an ordinary Invention.



## The P R E F A C E.

WHEN I am upon the House of Bickerstaff, I must not forget that Genealogy of the Family sent to me by the Post, and Written, as I since understand, by Mr. Twifden, who died at the Battle of Mons, and has a Monument in Westminster-Abbey, suitable to the Respect which is due to his Wit and his Valour. There are through the Course of the Work very many Incidents which were written by unknown Correspondents. Of this Kind is the Tale in the second Tatler, and the Epistle from Mr. Downes the Prompter, with others which were very well received by the Publick. But I have only one Gentleman, who will be nameless, to thank for any frequent Assistance to me, which indeed it would have been barbarous in him to have denyed to one with whom he has lived in an Intimacy from Childhood, considering the great Ease with which he is able to dispatch the most entertaining Pieces of this Nature. This good Office he performed with such Force of Genius, Humour, Wit and Learning, that I fared like a distressed Prince, who calls in a powerful Neighbour to his Aid; I was undone by my Auxiliary; when I had once called him in, I could not subsist without Dependance on him.

THE same Hand writ the distinguishing Characters of Men and Women under the Names of Musical Instruments, the Distress of the News-writers, the Inventory of the Play-house, and The Description of the Thermometer, which I cannot but look upon as the greatest Embellishments of this Work.

THUS far I thought necessary to say relating to the great Hands which have been concerned in these Volumes, with Relation to the Spirit and Genius of the Work; and am far from pretending to Modesty in making this Acknowledgment. What a Man obtains from the Good Opinion and Friendship of worthy Men, is a much greater Honour than he can possibly

## The PREFACE

sibly reap from any Accomplishments of his own. But all the Credit of Wit which was given me by the Gentlemen above-mentioned (with whom I have now accounted) has not been able to atone for the Exceptions made against me for some Raillery in Behalf of that learned Advocate for the Episcopacy of the Church, and the Liberty of the People, Mr. Hoadley. I mention'd this only to defend myself against the Imputation of being moved rather by Party than Opinion; and I think it is apparent, I have with the utmost Frankness allowed Merit where-ever I found it, though joined in Interests different from those for which I have declared myself. When my Favonius is acknowledged to be Dr. Smalridge, and the amiable Character of the Dean in the Sixty-sixth Tatler, drawn for Dr. Atterbury; I hope I need say no more as to my Impartiality.

I really have acted in these Cases with Honesty, and am concerned it should be thought otherwise: For Wit, if a Man had it, unless it be directed to some useful End, is but a wanton frivolous Quality; all that one should value himself upon in this Kind is, that he had some honourable Intention in it.

AS for this Point, never Hero in Romance was carried away with a more furious Ambition to conquer Giants and Tyrants, than I have been in extirpating Gamesters and Duellists. And indeed, like one of those Knights too, tho' I was calm before, I am apt to fly out again, when the Thing that first disturbed me, is presented to my Imagination. I shall therefore leave off when I am well, and fight with Windmills no more: Only shall be so arrogant as to say of myself, that in Spight of all the Force of Fashion and Prejudice, in the Face of all the World, I alone bewailed the Condition of an English Gentleman, whose Fortune and Life are at this Day precarious; while his Estate

## THE P R E F A C E.

*is liable to the Demands of Gamesters, through a false Sense of Justice; and to the Demands of Duellists, through a false Sense of Honour. As to the first of these Orders of Men, I have not one Word more to say of them: As to the latter, I shall conclude all I have more to offer against them (with Respect to their being prompted by the Fear of Shame) by applying to the Duellist what I think Dr. South says somewhere of the Liar, He is a Coward to Man, and a Brave to GOD.*



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THE  
TATTLER:

BY

Isaac Bickerstaff, *Esq*;

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V O L. IV.

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— *Timeo Danaos & dona ferentes.* Virg.

*I fear the Grecians when they Presents bring.*

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N<sup>o</sup> 190.

Tuesday, June 27, 1710.

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*Sheer-Lane, June 26.*



HERE are some Occasions in Life, wherein Regard to a Man's self is the most pitiful and contemptible of all Passions; and such a Time certainly is when the true publick Spirit of a Nation is run into a Faction against their Friends and Benefactors. I have hinted heretofore some Things which discover the real Sorrow I am in at the Observation, that it is now very much so in *Great Britain*, and have had the Honour to be pelted with several Epistles

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to

to expostulate with me on that Subject. Among others, one from a Person of the Number of those they call *Quakers*, who seems to admonish me out of pure Zeal and Good-will. But as there is no Character so unjust as that of talking in Party upon all Occasions, without Respect to Merit or Worth on the contrary Side; so there is no Part we can act so justifiable as to speak our Mind when we see Things urged to Extremity, against all that is Praise-worthy or valuable in Life, upon general and groundless Suggestions. But if I have talked too frankly upon such Reflections, my Correspondent has laid before me, after his Way, the Error of it in a Manner that makes me indeed thankful for his Kindness, but the more inclinable to repeat the Imprudence from the Necessity of the Circumstance.

Friend Isaac,

*The 23d of the 6th Month,  
which is the Month June.*

FORASMUCH as I love thee, I cannot any longer refrain declaring my Mind unto thee concerning some Things. Thou didst thy self indite the Epistle in one of thy late Lucubrations, as thou wouldst have us call them: For verily thy Friend of Stone, and I speak according to Knowledge, hath no Fingers; and though he hath a Mouth, yet speaketh he not therewith; nor yet did that Epistle at all come unto thee from the Mansion-house of the Scarlet-Whore. It is plain therefore, that the Truth is not in thee: But since thou wouldst lie, couldst thou not lie with more Discretion? Wherefore shouldst thou insult over the Afflicted, or add Sorrow unto the Heavy of Heart? Truly this Gall proceedeth not from the Spirit of Meekness. I tell thee moreover, the People of this Land be marvelously given to Change; insomuch that it may likely come to pass, that before thou art many Years nearer to thy Dissolution, thou may'st behold him sitting on a high Place whom thou now laughest to Scorn: And then how wilt thou be glad to humble thy self to the Ground, and lick the Dust of his Feet, that thou may'st find Favour in his Sight? If thou didst meditate as much upon the Word, as thou dost upon the profane Scribblings of  
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' the wise ones of this Generation, thou wouldst have remembred what happened unto *Shimei*, the Son of *Gera* the *Benjamite*, who cursed the good Man *David* in his Distress. *David* pardoned his Transgression, yet was he afterwards taken as in a Snare by the Words of his own Mouth, and fell by the Sword of *Salomon* the chief Ruler. Furthermore, I do not remember to have heard in the Days of my Youth and Vanity, when, like thine, my Conversation was with the Gentiles, that the Men of *Rome*, which is *Babylon*, ever sued unto the Men of *Carthage*, for Tranquillity, as thou dost aver: Neither was *Hannibal*, the Son of *Hamilcar*, called Home by his Countrymen, till these saw the Sword of their Enemies at their Gates; and then was it not Time for him, thinkest thou, to return? It appeareth therefore that thou dost prophesy backwards; thou dost row one Way and look another; and indeed in all Things art thou too much a Time-server; yet seemest thou not to consider what a Day may bring forth. Think of this, and take Tobacco.'

*Thy Friend,*

Aminadab.

IF the zealous Writer of the above Letter has any Meaning, it is of too high a Nature to be the Subject of my Lucubrations. I shall therefore wave such high Points, and be as useful as I can to Persons of less Moment than any he hints at. When a Man runs into a little Fame in the World, as he meets with a great deal of Reproach which he does not deserve, so does he also a great deal of Esteem to which he has in himself no Pretensions. Were it otherwise, I am sure no one would offer to put a Law-Case to me: But because I am an Adept in Physick and Astrology, they will needs persuade me that I am no less a Proficient in all other Sciences. However, the Point mentioned in the following Letter is so plain a one, that I think I need not trouble myself to cast a Figure to be able to discuss it.



Mr. Bickerstaff,

‘ **I**T is some Years ago since the Entail of the Estate  
 ‘ of our Family was altered, by passing a Fine in  
 ‘ Favour of me (who now am in Possession of it) after  
 ‘ some others deceased. The Heirs General who lived  
 ‘ beyond Sea, were excluded by this Settlement, and  
 ‘ the whole Estate is to pass in a new Channel after me  
 ‘ and my Heirs. But several Tenants of the Lord-  
 ‘ ship perswade me to let them hereafter hold their  
 ‘ Lands of me according to the old Customs of the Ba-  
 ‘ rony, and not oblige them to act by the Limitations  
 ‘ of the last Settlement. This, they say, will make  
 ‘ me more popular among my Dependants, and the an-  
 ‘ tient Vassals of the Estate, to whom any Deviation  
 ‘ from the Line of Succession is always invidious.

*Yours, &c.*

S I R,

*Sheer-Lane, June 24.*

‘ **Y**OU have by the Fine a plain Right, in which  
 ‘ none else of your Family can be your Compe-  
 ‘ titor; for which Reason, by all Means demand Vas-  
 ‘ sallage upon that Title. The contrary Advice can  
 ‘ be given for no other Purpose in Nature but to betray  
 ‘ you, and favour other Pretenders, by making you  
 ‘ place a Right which is in you only, upon a Level  
 ‘ with a Right which you have in Common with others.  
 ‘ I am,

S I R,

*Your most Faithful*

*Servant, till Death,*

I. B.

THERE is nothing so dangerous or so pleasing,  
 as Compliments made to us by our Enemies: And my  
 Correspondent tells me, That though he knows several  
 of those who give him this Counsel were at first against  
 passing the Fine in Favour of him; yet he is so touched  
 with their Homage to him, that he can hardly believe  
 they have a Mind to set it aside, in order to introduce  
 the Heirs General into his Estate.

THESE

THESE are great Evils ; but since there is no proceeding with Success in this World, without complying with the Arts of it, I shall use the same Method as my Correspondent's Tenants did with him, in Relation to one whom I never had a Kindness for ; but shall, notwithstanding, presume to give him my Advice.

Isaac Bickerstaff, Esq; of Great Britain, to Lewis XIV. of France.

S I R,

Y OUR Majesty will pardon me while I take the Liberty to acquaint you, that some Passages written from your Side of the Water do very much obstruct your Interest. We take it very unkindly that the Prints of Paris are so very partial in Favour of one Set of Men among us, and treat the others as irreconcilable to your Interests. Your Writers are very large in recounting any Thing which relates to the Figure and Power of one Party, but are dumb when they should represent the Actions of the other. This is a trifling Circumstance many here are apt to lay some Stress upon ; therefore I thought fit to offer it to your Consideration before you dispatch the next Courier.

I. B.



——— *Propter vitam vivendi perdere causas.* Juv.

*For the sake of Life to lose the Means of Living.*

N<sup>o</sup> 191.

Thursday, June 29, 1710.

From my own Apartment, June 28.

OF all the Evils under the Sun, that of making Vice commendable is the greatest: For it seems to be the Basis of Society, that Applause and Contempt should be always given to proper Objects. But in this Age we behold Things, for which we ought to have an Abhorrence, not only received without Disdain, but even valued as Motives of Emulation. This is naturally the Destruction of Simplicity of Manners, Openness of Heart,

Heart, and Generosity of Temper. When one gives one's self the Liberty to range, and run over in one's Thoughts the different Genius's of Men which one meets in the World, one cannot but observe, that most of the Indirection and Artifice which is used among Men, does not proceed so much from a Degeneracy in Nature, as an Affectation of appearing Men of Consequence by such Practices. By this Means it is, that a cunning Man is so far from being ashamed of being esteemed such, that he secretly rejoices in it. It has been a Sort of Maxim, That the greatest Art is to conceal Art; but I know not how, among some People we meet with, their greatest Cunning is to appear cunning. There is *Polypragmon* makes it the whole Business of his Life to be thought a cunning Fellow, and thinks it a much greater Character to be terrible than agreeable. When it has once enter'd into a Man's Head to have an Ambition to be thought crafty, all other Evils are necessary Consequences. To deceive, is the immediate Endeavour of him who is proud of the Capacity of doing it. It is certain, *Polypragmon* does all the Ill he possibly can, but pretends to much more than he performs. He is contented in his own Thoughts, and hugs himself in his Closet, that though he is locked up there and doing nothing, the World does not know but that he is doing Mischief. To favour this Suspicion, he gives Half-Looks and Shrugs in his general Behaviour, to give you to understand that you don't know what he means. He is also wonderfully adverbial in his Expressions, and breaks off with a Perhaps and a Nod of the Head upon Matters of the most indifferent Nature. It is a mighty Practice with Men of this Genius to avoid frequent Appearance in Publick, and to be as mysterious as possible when they do come into Company. There is nothing to be done, according to them, the Common Way; and let the Matter in Hand be what it will, it must be carried with an Air of Importance, and transacted, if we may so speak, with an ostentatious Secrecy. These are your Persons of long Heads, who would fain make the World believe their Thoughts and Ideas are very much superior to their Neighbours, and do not value what these their Neighbours think of them, provided they

they do not reckon them Fools. These have such a Romantick Touch in Business, that they hate to perform any Thing like other Men. Were it in their Choice, they had rather bring their Purposes to bear by over-reaching the Persons they deal with, than by a plain and simple Manner. They make Difficulties for the Honour of surmounting them. *Polypragmon* is eternally busied after this Manner, with no other Prospect than that he is in hopes to be thought the most cunning of all Men, and fears the Imputation of the want of Understanding much more than that of the Abuse of it. But alas! How contemptible is such an Ambition, which is the very Reverse of all that is truly laudable, and the very Contradiction to the only Means to a just Reputation, Simplicity of Manners! Cunning can in no Circumstance imaginable be a Quality worthy a Man, except in his own Defence, and meerly to conceal himself from such as are so; and in such Cases it is no longer Craft, but Wisdom. The monstrous Affectation of being thought artful, immediately kills all Thoughts of Humanity and Goodness, and gives Men a Sense of the soft Affections and Impulses of the Mind (which are imprinted in us for our mutual Advantage and Succour) as of meer Weaknesses and Follies. According to the Men of Cunning, you are to put off the Nature of a Man as fast as you can, and acquire that of a Daemon, as if it were a more eligible Character to be a powerful Enemy, than an able Friend. But it ought to be a Mortification to Men affected this Way, that there wants but little more than Instinct to be considerable in it; for when a Man has arrived at being very bad in his Inclination, he has not much more to do but to conceal himself, and he may revenge, cheat and deceive without much Employment for Understanding, and go on with great Chearfulness with the high-Appraise of being a prodigious cunning Fellow. But indeed, when we arrive at that Pitch of false Taste, as not to think Cunning a contemptible Quality, it is methinks, a very great Injustice that Pick-pockets are had in so little Veneration, who must be admirably well turned, not only for the Theoretick, but also the practical Behaviour of cunning Fellows. After all the Endeavours of



this Family of Men whom we call cunning, their whole Work falls to Pieces, if others will lay down all Esteem for such Artifices, and treat it as an unmanly Quality, which they forbear to practice only because they abhor it. When the Spider is ranging in the different Apartments of his Web, it is true, that he only can weave so fine a Thread; but it is in the Power of the meekest Drone that has Wings to fly through and destroy it.

*Will's Coffee-house, June 28.*

THO' the Taste of Wit and Pleasure is at present but very low in this Town, yet there are some that preserve their Relish undebauched with common Impressions, and can distinguish between Reality and Imposture. A Gentleman was saying here this Evening, That he would go to the Play to morrow Night to see Heroism, as it has been represented by some of our Tragedians, represented in Burlesque. It seems, the Play of *Alexander* is to be then turned into Ridicule for its Bombast, and other false Ornaments in the Thought as well as the Language. The Bluster *Alexander* makes is as much inconsistent with the Character of an Hero, as the Roughness of *Clytus*, an Instance of the Sincerity of a bold artless Soldier. To be plain is not to be rude, but rather inclines a Man to Civility and Deference; not indeed to shew it in the Gestures of the Body, but in the Sentiments of the Mind. It is, among other Things, from the impertinent Figures unskilful Dramatists draw of the Characters of Men, that Youth are bewildered and prejudiced in their Sense of the World, of which they have no Notions but what they draw from Books and such Representations. Thus talk to a very young Man, let him be of never so good Sense, and he shall smile when you speak of Sincerity in a Courtier, good Sense in a Soldier, or Honesty in a Politician. The Reason of this is, That you hardly see one Play wherein each of these Ways of Life is not drawn by Hands that know nothing of any one of them; and the Truth is so far of the opposite Side to what they paint, that it is more impracticable, to live in Esteem in Courts, than any where else, without Sincerity. Good Sense is  
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the great Requisite in a Soldier, and Honesty the only Thing that can support a Politician. This Way of Thinking made the Gentleman of whom I was just now speaking, say, He was glad any one had taken upon him to depreciate such unnatural Fustian as the Tragedy of *Alexander*. The Character of that Prince indeed was, That he was unequal, and given to Intemperance; but in his sober Moments, when he had warm in his Imagination the Precepts of his great Instructor, he was a Pattern of generous Thoughts and Dispositions, in Opposition to the strongest Desires which are incident to a Youth and Conqueror. But instead of representing that Hero in the glorious Character of Generosity and Chastity, in his Treatment of the beautiful Family of *Darius*, he is drawn all along as a Monster of Lust, or of Cruelty; as if the Way to raise him to the Degree of an Hero, were to make his Character as little like that of a worthy Man as possible. Such rude and indigested Draughts of Things are the proper Objects of Ridicule and Contempt, and Depreciating *Alexander*, as we have him drawn, is the only Way of restoring him to what he was in himself. It is well contrived of the Players to let this Part be followed by a true Picture of Life, in the Comedy called, *The Chances*, wherein *Don John* and *Constantia* are acted to the utmost Perfection. There need not be a greater Instance of the Force of Action than in many Incidents of this Play, where indifferent Passages, and such that conduce only to the tacking of the Scenes together, are enlivened with such an agreeable Gesture and Behaviour, as apparently shews what a Play might be, tho' it is not wholly what a Play should be.







*Tecum vivere amem, tecum obeam lubens.* Hor.

*I could willingly live and die with you.*

N<sup>o</sup> 192.

Saturday, July 1, 1710.

*From my own Apartment, June 30.*

SOME Years since I was engaged with a Coach-full of Friends to take a Journey as far as the *Land's End*. We were very well pleased with one another the first Day, every one endeavouring to recommend himself by his good Humour and Complaisance to the rest of the Company. This good Correspondence did not last long; one of our Party was sowed the very first Evening by a Plate of Butter which had not been melted to his Mind, and which spoiled his Temper to such a Degree, that he continued upon the Fret to the End of our Journey. A Second fell off from his good Humour the next Morning, for no other Reason that I could imagine, but because I chanced to step into the Coach before him, and place myself on the shady Side. This however was but my own private Guess, for he did not mention a Word of it, nor indeed of any Thing else, for three Days following. The rest of our Company held out very near Half the Way, when on a sudden Mr. *Sprightly* fell asleep; and instead of endeavouring to divert and oblige us, as he had hitherto done, carried himself with an unconcerned, careless, drowzy Behaviour, till we came to our last Stage. There were three of us who still held up our Heads, and did all we could to make our Journey agreeable; but, to my Shame be it spoken, about three Miles on this Side *Exeter*, I was taken with an unaccountable Fit of Sullenness, that hung

hung upon me for above threecore Miles; whether it were for want of Respect, or from an accidental Tread upon my Foot, or from a foolish Maid's calling me *The old Gentleman*, I cannot tell. In short, there was but one who kept his good Humour to the *Land's End*.

T H E R E was another Coach that went along with us, in which I likewise observed, that there were many secret Jealousies, Heart-burnings, and Animosities: For when we joined Companies at Night, I could not but take Notice that the Passengers neglected their own Company, and studied how to make themselves esteemed by us, who were altogether Strangers to them; till at length they grew so well acquainted with us, that they liked us as little as they did one another. When I reflect upon this Journey, I often fancy it to be a Picture of Human Life, in respect to the several Friendships, Contracts, and Alliances, that are made and dissolved in the several Periods of it. The most delightful and most lasting Engagements are generally those which pass between Man and Woman; and yet upon what Trifles are they weakened, or intirely broken? Sometimes the Parties fly asunder even in the Midst of Courtship, and sometimes grow cool in the very Honey Month. Some separate before the first Child, and some aser the fifth; others continue good till thirty, others till forty, while some few, whose Souls are of an happier Make, and better fitted to one another, travel on together to the End of their Journey in a continual Intercourse of kind Offices and mutual Endearments.

W H E N we therefore chuse our Companions for Life, if we hope to keep both them and ourselves in good Humour to the last Stage of it, we must be extremely careful in the Choice we make, as well as in the Conduct on our Part. When the Persons to whom we join ourselves can stand an Examination, and bear the Scrutiny, when they mend upon our Acquaintance with them, and discover new Beauties the more we search into their Characters, our Love will naturally rise in Proportion to their Perfections.

B U T because there are very few possessed of such Accomplishments of Body and Mind, we ought to look after

after those Qualifications both in ourselves and others, which are indispensibly necessary towards this happy Union, and which are in the Power of every one to acquire, or at least to cultivate and improve. These, in my Opinion, are Chearfulness and Constancy. A chearful Temper joined with Innocence will make Beauty attractive, Knowledge delightful, and Wit good-natured. It will lighten Sickness, Poverty, and Affliction, convert Ignorance into an amiable Simplicity, and render Deformity itself agreeable.

CONSTANCY is natural to Persons of even Tempers and uniform Dispositions, and may be acquired by those of the greatest Fickleness, Violence and Passion, who consider seriously the Terms of Union upon which they come together, the mutual Interest in which they are engaged, with all the Motives that ought to incite their Tenderness and Compassion towards those who have their Dependance upon them, and are embarked with them for Life in the same State of Happiness or Misery. Constancy, when it grows in the Mind upon Considerations of this Nature, becomes a moral Virtue, and a kind of good Nature, that is not subject to any Change of Health, Age, Fortune, or any of those Accidents which are apt to unsettle the best Dispositions, that are founded rather in Constitution than in Reason. Where such a Constancy as this is wanting, the most inflamed Passion may fall away into Coldness and Indifference, and the most melting Tenderness degenerate into Hatred and Aversion. I shall conclude this Paper with a Story that is very well known in the North of *England*.

ABOUT thirty Years ago, a Packet-Boat that had several Passengers on Board was cast away upon a Rock, and in so great Danger of sinking, that all who were in it endeavoured to save themselves as well as they could, though only those who could swim well had a bare Possibility of doing it. Among the Passengers there were two Women of Fashion, who seeing themselves in such a disconsolate Condition, begged of their Husbands not to leave them. One of them chose rather to die with his Wife, than to forsake her; the other, though he was moved with the utmost

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Compassion for his Wife, told her, That for the Good of their Children it was better one of them should live, than both perish. By a great Piece of good Luck, next to a Miracle, when one of our good Men had taken the last and long Farewel in order to save himself, and the other held in his Arms the Person that was dearer to him than Life, the Ship was preserved. It is with a secret Sorrow and Vexation of Mind that I must tell the Sequel of the Story, and let my Reader know, that this faithful Pair who were ready to have died in each other's Arms, about three Years after their Escape, upon some trifling disgust grew to a Coldness at first, and at length fell out to such a Degree, that they left one another, and parted for ever. The other Couple lived together in an uninterrupted Friendship and Felicity: and what was remarkable, the Husband, whom the Shipwreck had like to have separated from his Wife, died a few Months after her, not being able to survive the Loss of her.

I must confess, there is something in the Changeableness and Inconstancy of Human Nature, that very often both defects and terrifies me. Whatever I am at present, I tremble to think what I may be. While I find this Principle in me, how can I assure myself that I shall be always true to my God, my Friend, or myself? In short, without Constancy there is neither Love, Friendship, or Virtue, in the World.







*Qui didicit patriæ quid debeat & quid amicis,  
Quo sit amore parens, quo frater amandus & hospes,  
Scribere personæ scit convenientia cuique.* Hor.

*He who knows what he owes to his Country and his Friends,  
what Degree of Affection is due to his Father, his Brother  
and a Stranger; he, I say, understands how to  
give every Man his just Character.*

N<sup>o</sup> 193.

Tuesday, July 4, 1710.

*Will's Coffee-house, July 3.*

**I** HAVE of late received many Epistles, wherein the Writers treat me as a mercenary Person for some little Hints concerning Matters which they think I should not have touched upon but for sordid Considerations. It is apparent, That my Motive could not be of that Kind; for when a Man declares himself openly on one Side, that Party will take no more Notice of him, because he is sure; and the Set of Men whom he declares against, for the same Reason are violent against him. Thus it is Folly in a Plain-Dealer to expect, that either his Friends will reward him, or his Enemies forgive him. For which Reason, I thought it was the shortest Way to Impartiality, to put myself beyond further Hopes or Fears, by declaring myself, at a Time when the Dispute is not about Persons and Parties, but Things and Causes. To relieve myself from the Vexation which naturally attends such Reflections, I came hither this Evening to give my Thoughts quite a new Turn, and converse with Men of Pleasure and Wit, rather than those of Business and Intrigue. I had hardly entered the Room when I was accosted by Mr. Thomas Dogget, who desired my Favour in Relation to the Play which was to be acted for his Benefit on Thursday. He pleased me in saying it was *The Old Batchelor*, in which

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which Comedy there is a necessary Circumstance observ'd by the Author, which most other Poets either overlook or do not understand, that is to say, the Distinction of Characters. It is very ordinary with Writers to indulge a certain Modesty of believing all Men as witty as themselves, and making all the Persons of the Play speak the Sentiments of the Author, without any manner of Respect to the Age, Fortune or Quality, of him that is on the Stage. Ladies talk like Rakes, and Footmen make Similies: But this Writer knows Men; which makes his Plays reasonable Entertainments, while the Scenes of most others are like the Tunes between the Acts. They are perhaps agreeable Sounds, but they have no Ideas affixed to them. *Dogget* thanked me for my Visit to him in the Winter, and, after his Comick Manner, spoke his Request with so arch a Leer, that I promised the Drole I would speak to all my Acquaintance to be at this Play.

WHATEVER the World may think of the Actors, whether it be that their Parts have an Effect on their Lives, or whatever it is, you see a wonderful Benevolence among them towards the Interests and Necessities of each other. *Dogget* therefore would not let me go, without delivering me a Letter from poor old *Downs* the Prompter, wherein that Retainer to the Theatre desires my Advice and Assistance in a Matter of concern to him. I have sent him my private Opinion for his Conduct; but the Stage and the State Affairs being so much canvassed by Parties and Factions, I shall for some Time hereafter take Leave of Subjects which relate to either of them, and employ my Cares in the Consideration of Matters, which regard that Part of Mankind, who live without interesting themselves with the Troubles or Pleasures of either. However, for a meer Notion of the present Posture of the Stage, I shall give you the Letter at large as follows.

Honoured Sir,

July 1, 1710.

**F**INDING by divers of your late Papers, that you are a Friend to the Profession of which I was many Years an unworthy Member, I the rather make bold to crave your Advice touching a Proposal that has been lately made me of coming again into Business, and the Sub-Administration



nistration of Stage Affairs. I have, from my Youth, been bred up behind the Curtain, and been a Prompter from the Time of the Restoration. I have seen many Changes, as well of Scenes as of Actors, and have known Men within my Remembrance arrive to the highest Dignities of the Theatre, who made their Entrance in the Quality of Mutes, Joint-Stools, Flower-pots, and Tapestry Hangings. It cannot be unknown to the Nobility and Gentry, That a Gentleman of the Inns of Court, and a deep Intriguer, had some Time since worked himself into the sole Management and Direction of the Theatre. Nor is it less notorious, That his restless Ambition, and subtle Machinations, did manifestly tend to the Extermination of the good old British Actors, and the Introduction of foreign Pretenders; such as Harlequins, French Dancers, and Roman Singers; which, though they impoverish'd the Proprietors, and imposed on the Audience, were for some Time tolerated, by Reason of his dextrous Insinuations, which prevailed upon a few deluded Women, especially the Vizard Masks, to believe that the Stage was in Danger. But his Schemes were soon exposed, and the Great ones that supported him withdrawing their Favour, he made his Exit, and remained for a Season in Obscurity. During this Retreat the Machiavilian was not idle, but secretly fomented Divisions, and wrought over to his Side some of the inferior Actors, reserving a Trap-Door to himself, to which only he had a Key. This Entrance secured, this cunning Person, to compleat his Company, bethought himself of calling in the most eminent Strollers from all Parts of the Kingdom. I have seen them all ranged together behind the Scenes; but they are many of them Persons that never trod the Stage before, and so very awkward and ungainly, that it is impossible to believe the Audience will bear them. He was looking over his Catalogue of Plays, and indeed picked up a good tolerable Set of grave Faces for Counsellors, to appear in the famous Scene of Venice preserv'd, when the Danger is over; but they being but meer Outsides, and the Actors having a great Mind to play *The Tempest*, there is not a Man of them, when he is to perform any Thing above Dumb Show, is capable of acting with a good Grace so much as the Part of Trinculo. However the Master persists in his Design, and is sitting

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Young, setting up the old Storm; but I am afraid he will not be able to procure able Sailors or experienced Officers for Low Money.

BESIDES all this, when he comes to cast the Parts, there is so great a Confusion amongst them for Want of proper Actors, that for my Part I am wholly discouraged. The Play with which they design to open is, The Duke and no Duke; and they are so put to it, that the Master himself is to act the Conjurer, and they have no one for the General but honest George Powell.

NOW, Sir, they being so much at a Loss for the Dramatis Personæ, viz. the Persons to enact, and the whole Frame of the House being designed to be altered, I desire your Opinion, Whether you think it adviseable for me to undertake to prompt 'em? For though I can clasp Swords when they represent a Battle, and have yet Lungs enough left to huzza their Victories, I question, if I should prompt 'em right, whether they would act accordingly. I am

Your Honour's most humble Servant,

J. Downes.

P.S. Sir, since I writ this, I am credibly informed, that they design a new House in Lincoln's-Inn-Fields, near the Popish Chapel, to be ready by Michaelmas next, which indeed is but repairing an old one that has already failed. You know the honest Man who kept the Office in one already.



*Militat omnis amans.*

Ovid.

*Every Lover is a Soldier.*

N<sup>o</sup> 194.

Thursday, July 6, 1710.

*From my own Apartment, July 5.*

I WAS this Morning reading the Tenth Canto in the Fourth Book of *Spencer*, in which Sir *Scudamore* relates the Progress of his Courtship to *Amoret* under a very

very beautiful Allegory, which is one of the most natural and unmixed of any in that most excellent Author. I shall transprose it, to use Mr. Bay's Term, for the Benefit of many *English* Lovers, who have by frequent Letters desired me to lay down some Rules for the Conduct of their virtuous Amours; and shall only premise, That the Shield of Love, is meant a generous, constant Passion for the Person beloved.

WHEN the Fame, says he, of this celebrated Beauty first flew abroad, I went in Pursuit of her to the Temple of Love. This Temple, continues he, bore the Name of the Goddess *Venus*, and was seated in a most fruitful Island, walled by Nature against all Invaders. There was a single Bridge that led into the Island, and before it a Castle garrisoned by twenty Knights. Near the Castle was an open Plain, and in the Midst of it a Pillar, on which was hung the Shield of Love; and underneath it in Letters of Gold, was this Inscription.

*Happy the Man who well can use his Bliss;  
Whose-ever be the Shield, Fair Amoret be his.*

MY Heart panted upon reading the Inscription: I was struck upon the Shield with my Spear. Immediately issued forth a Knight well mounted, and compleatly armed, who, without speaking, ran fiercely at me. I received him as well as I could, and by good Fortune threw him out of the Saddle. I encounter'd the whole twenty successively, and leaving them all extended on the Plain, carried off the Shield in Token of Victory. Having thus vanquished my Rivals, I passed on without Impediment, till I came to the utmost Gate of the Bridge, which I found locked and barred. I knocked and called, but could get no Answer. At last I saw one on the other Side of the Gate, who stood peeping through a small Crevice. This was the Porter; he had a double Face resembling a *Janus*, and was continually looking about him, as if he mistrusted some sudden Danger. His Name, as I afterwards, learned, was *Doubt*. Over against him sat *Delay*, who entertained Passengers with some idle Story, while they lost such Opportunities which were never to be recovered. As soon as the Porter saw

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my Shield, he opened the Gate ; but upon my entering, Delay caught hold of me, and would fain have made me listen to her Fooleries. However, I shook her off, and passed forward till I came to the second Gate, *The Gate of Good Desert*, which always stood wide open, but in the Porch was an hideous Giant, that stopp'd the Entrance ; his Name was *Danger*. Many Warriors of good Reputation, not able to bear the Sternness of his Look, went back again. Cowards fled at the first Sight of him ; except some few, who watching their Opportunity slipped by him unobserved. I prepared to assault him ; but upon the first Sight of my Shield, he immediately gave Way. Looking back upon him, I found his hinder Parts much more deformed and terrible than his Face, *Hatred, Murder, Treason, Envy, and Detraction*, lying in Ambrush behind him, to fall upon the Heedless and Unwary. I now enter'd *The Island of Love*, which appeared in all the Beauties of Art and Nature, and feasted every Sense with the most agreeable Objects. Amidst a pleasing Variety of Walks and Allies, shady Seats, and flowry Banks, sunny Hills, and gloomy Vallies, were Thousands of Lovers sitting, or walking together in Pairs, and singing Hymns to the Deity of the Place.

I could not forbear envying this happy People, who were already in Possession of all they could desire. While I went forward to the Temple, the Structure was beautiful beyond Imagination. The Gate stood open. In the Entrance sat a most amiable Woman, whose Name was *Concord*.

ON either Side of her stood two young Men, both strongly armed, as if afraid of each other. As I afterwards learned, they were both her Sons, but begotten of her by two different Fathers ; their Names *Love* and *Hatred*.

THE Lady so well tempered and reconciled them both, that she forced them to join Hands, though I could not but observe, that *Hatred* turned aside his Face, as not able to endure the Sight of his Younger Brother.

I at length enter'd the inmost Temple, the Roof of which was raised upon an hundred Marble Pillars, decked with Crowns, Chains and Garlands. The Ground was strewed with Flowers. An hundred Altars, at each of which



which stood a Virgin Priestess cloathed in White, blazing all at once with the Sacrifice of Lovers, who were perpetually sending their Vows to Heaven in Clouds of Incense.

IN the Midst stood the Goddess herself, upon an Altar, whose Substance was neither Gold nor Stone, but infinitely more precious than either. About her Neck flew numberless Flocks of little Loves, Joys and Graces; and all about her Altar lay scattered Heaps of Lovers complaining of the Disdain, Pride or Treachery of their Mistresses. One among the rest, no longer able to contain his Grievs, broke out into the following Prayer:

'VENUS, Queen of Grace and Beauty, Joy of Gods and Men, who with a Smile becalmest the Seas; and renewest all Nature; Goddess, whom all the different Species in the Universe obey with Joy and Pleasure, sure, grant I may at last obtain the Object of my Vows.

THE impatient Lover pronounced this with great Vehemence; but I, in a soft Murmur, besought the Goddess to lend me her Assistance. While I was thus praying, I chanced to cast my Eye on a Company of Ladies, who were assembled together in a Corner of the Temple waiting for the Anthem.

THE foremost seemed something elder and of a more composed Countenance than the rest, who all appeared to be under her Direction. Her Name was Womanhood. On one Side of her sat Shamefacedness, with Blushes rising in her Cheeks, and her Eyes fixed on the Ground: On the other was Cheerfulness, with a smiling Look, that infused a secret Pleasure into the Hearts of all that saw her. With these sat Modesty, holding her Hand on her Heart: Courtesie, with a graceful Aspect, and obliging Behaviour; and the two Sisters, who were always linked together, and resembled each other, Silence and Obedience.

*Thus sat they all around in seemly Rate,  
And in the Midst of them a goodly Maid,  
E'en in the Lap of Womanhood there sat,  
The which was all in Lilly white array'd;  
Where Silver Streams among the Linen stray'd,  
Like to the Morn, when first her shining Face,  
Hath to the gloomy World itself bewray'd.*

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*That same was fairest Amoret in Place, (Grace.  
Shining with Beauty's Light, and Heavenly Virtue's*

AS soon as I beheld the charming *Amoret*, my Heart  
robbed with Hopes. I stepped to her, and seized her  
hand; when *Womanhood* immediately rising up, sharply  
rebuked me for offering in so rude a Manner to lay hold  
on a Virgin. I excused myself as modestly as I could,  
and at the same Time display'd my Shield; upon which,  
soon as she beheld the God emblazon'd with his Bow  
and Shafts, she was struck mute, and instantly retired.  
I still held fast fair *Amoret*, and turning my Eyes to-  
wards the Goddess of the Place, saw that she favoured  
my Pretensions with a Smile, which so emboldened me,  
that I carried off my Prize.

THE Maid, sometimes with Tears, sometimes with  
Smiles, intreated me to let her go: But I led her through  
the Temple-Gate, where the Goddess *Concord*, who had  
favoured my Entrance, befriended my Retreat.

THIS Allegory is so natural, that it explains itself.  
The Persons in it are very artfully described, and dis-  
posed in proper Places. The Posts assigned to *Doubt*,  
*Delay*, and *Danger*, are admirable. The Gate of Good  
Desert has something noble and instructive in it. But  
above all, I am most pleased with the beautiful Groupe  
of Figures in the Corner of the Temple. Among these  
*Womanhood* is drawn like what the Philosophers call an  
universal Nature, and is attended with beautiful Repre-  
sentatives of all those Virtues that are the Ornaments of  
the Female Sex, considered in its natural Perfection and  
innocence.





N<sup>o</sup> 195. Saturday, July 8, 1710.

*Grecian Coffee-house, July 7.*

**T**HE learned World are very much offended at many of my Ratiocinations, and have but a very mean Opinion of me as a Politician. The Reason of this is, That some erroneously conceive a Talent for Politicks to consist in the Regard to a Man's own Interest; but I am of quite another Mind, and think the first and essential Quality towards being a Statesman, is to have a publick Spirit. One of the Gentlemen, who are out of Humour with me, imputes my falling into a Way, wherein I am so very awkward, to a Barrenness of Invention, and has the Charity to lay new Matter before me for the future. He is at the Bottom my Friend, but is at a Loss to know whether I am a Fool or a Physician, and is pleased to expostulate with me with Relation to the latter. He falls heavy upon Licentiates, and seems to point more particularly at us who are not regularly of the Faculty. But since he has been so civil to me as to meddle only with those who are employed no further than about Mens Lives, and not reflected upon me as of the Astrological Sect, who concern ourselves about Lives and Fortunes also, I am not so much hurt as to stifle any Part of his fond Letter.

S I R,

**I** Am afraid there is something in the Suspicions of some People, that you begin to be short of Matter for your Lucubrations. Though several of them now and then do appear somewhat dull and insipid to me, I was always charitably inclined to believe the Fault lay in myself, and that I wanted the true Key to uncypher your Mysteries, and remember your Advertisement upon this Account. But since I have seen you fall into an unpardonable Error, yet

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th a Relapse; I mean, since I have seen you turn Poli-  
 an in the present unhappy Dissensions, I have begun to  
 ger, and could not chuse but lessen the great Value I  
 for the Censor of our Isle. How it is possible that a  
 n, whom Interest did naturally lead to a constant Im-  
 tiality in these Matters, and who hath Wit enough to  
 ge, that his Opinion was not like to make many Prose-  
 s; how is it possible, I say, that a little Passion (for I  
 ve still too good an Opinion of you to think you was bribed  
 the staggering Party) could blind you so far as to offend  
 every better Half of the Nation, and to lessen off so  
 ch the Number of your Friends? Mr. Morphew will  
 have Cause to thank you, unless you give over, and en-  
 vour to regain what you have lost. There is still a  
 at many Themes you have left untouched: Such as the  
 Managements of Matters relating to Law and Physick;  
 setting down Rules for knowing the Quacks in both Pro-  
 fessions. What a large Field is there left in discovering  
 Abuses of the College, who had a Charter and Privi-  
 es granted them to hinder the creeping in and prevailing  
 Quacks and Pretenders; and yet grant Licences to Bar-  
 rs, and write Letters of Recommendation in the Country  
 owns, out of the Reach of their Practice, in Favour of  
 er Boys; valuing the Health and Lives of their Country-  
 n no farther than they get Money by them. You have  
 id very little or nothing about the Dispensation of Ju-  
 ce in Town and Country, where Clerks are the Counsellors  
 their Masters.

BUT as I can't expect that the Censor of Great Bri-  
 n should publish a Letter, wherein he is censured with  
 much Reason himself; yet I hope you will be the better  
 it, and think upon the Themes I have mentioned, which  
 ust certainly be of greater Service to the World, yourself,  
 and Mr. Morphew, than to let us know whether you are a  
 Whig or a Tory. I am still

Your Admirer and Servant,  
 Cato Junior.

THIS Gentleman and I differ about the Words,  
 aggering and better Part; but instead of answering  
 the Particulars of this Epistle, I shall only acquaint  
 Correspondent, That I am at present forming my  
 Thoughts

Thoughts upon the Foundation of Sir *Scudamore's* Progress in *Spencer*, which has led me from all other Amusements, to consider the State of Love in this Island; and from the Corruptions in the Government of that to reduce the chief Evils of Life. In the mean Time that I am thus employed, I have given positive Orders to *Don Saltero of Chelsea* the Tooth-drawer, and *Dr. Thomas Smith* the Corn-cutter of *King-street, Westminster* (who have the Modesty to confine their Pretensions to Manual Operations) to bring me in, with all convenient Speed, compleat Lists of all who are but of equal Learning with themselves, and yet administer Physick beyond the Feet and Gums. These Advices I shall reserve for my future Leisure; but have now taken a Resolution to dedicate the remaining Part of this Instant July to the Service of the Fair Sex, and have almost finished a Scheme for settling the whole Remainder of the Sex who are unmarried, and above the Age of Twenty-five.

IN order to this good and publick Service, I shall consider the Passion of Love in its full Extent, as it is attended both with Joys and Inquietudes; and lay down for the Conduct of my Lovers, such Rules as shall banish the Cares, and heighten the Pleasures, which flow from that amiable Spring of Life and Happiness. There is no less than an absolute Necessity that some Provision be made to take off the dead Stock of Women in City, Town, and Country. Let there happen but the least Disorder in the Streets, and in an Instant you see the Inequality of the Numbers of Males and Females. Besides that the Feminine Crowd on such Occasions is more numerous in the open Way, you may observe them also to the very Garrets huddled together, four at least at a Casement. Add to this, that by an exact Calculation of all that have come to Town by Stage-Coach or Waggon for this Twelvemonth last, three Times in four the treated Persons have been Males. This Over-stock of Beauty, for which there are so few Bidders, calls for an immediate Supply of Lovers and Husbands; and I am the studious Knight-Errant who have suffered long nocturnal Contemplations to find out Methods for the Relief of all *British Females*, who at present seem to be

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be devoted to involuntary Virginity. The Scheme upon which I design to act, I have communicated to none but a beautiful young Lady, (who has for some Time left the Town) in the following Letter:

To *Amanda in Kent*:

MADAM,

I SEND with this, my Discourse of Ways and Means for encouraging Marriage, and re-peopling the Island. You will soon observe, that according to these Rules, the mean Considerations (which make Beauty and Merit cease to be the Objects of Love and Courtship) will be fully exploded. I have unanswerably proved, that Jointures and Settlements are the Bane of Happiness; and not only so, but the Ruin even of their Fortunes who enter into them. I beg of you therefore to come to Town upon the Receipt of this, where I promise you, you shall have as many Lovers as Toasters; for there needed nothing but to make Mens Interests fall in with their Inclinations, to render you the most courted of your Sex. As many as love you will now be willing to marry you: Hasten then, and be the honourable Mistress of Mankind. Cassander, and many others, stand in the Gate of Good Desert to receive you. I am,

MADAM,

Your most Obedient,

Most humble Servant,

*Isaac Bickerstaff.*







*Dulcis inexperto cultura potentis amici,  
Expertus metuit*——

Hor.

*An unexperienced Novice is fond of the Friendship of a great Man, but the experienced dread it.*

N<sup>o</sup> 196.

Tuesday, July 11, 1710.

*From my own Apartment, July 10.*

THE intended Course of my Studies was altered this Evening by a Visit from an old Acquaintance, who complained to me, mentioning one upon whom he had long depended, that he found his Labour and Perseverance in his Patron's Service and Interests wholly ineffectual; and he thought now, after his best Years were spent in a professed Adherence to him and his Fortune, he should in the End be forced to break with him, and give over all further Expectations from him. He sighed and ended his Discourse, by saying, You, Mr. *Censor* some Time ago gave us your Thoughts of the Behaviour of great Men to their Creditors. This Sort of Demand upon them, for what they invite Men to expect, is a Debt of Honour, which, according to Custom, they ought to be most careful of paying, and would be a very worthy Subject for a Lucubration.

OF all Men living, I think, I am the most proper to treat of this Matter; because in the Character and Employment of *Censor*, I have had Encouragement infinitely above my Desert, that what I say cannot possibly be supposed to arise from Peevishness, or any Disappointment in that Kind, which I myself have met with. When we consider Patrons and their Clients, those who receive Addresses, and those who are addressed to, it must not be understood that the Dependents are such as are worthless in their Natures, abandoned to any Vice or Dishonour, or such as without a Con-

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thrust themselves upon Men in Power; nor when we say Patrons, do we mean such as have it not in their Power, or have no Obligation to assist their Friends; but we speak of such Leagues where there are Power and Obligation on the one Part, and Merit and Expectation on the other. Were we to be very particular on this Subject, I take it, that the Division of Patron and Client may include a third Part of our Nation. The Want of Merit and real Worth will strike out about Ninety-nine in the Hundred of these, and Want of Ability in the Patron will dispose of as many of that Order. He who out of mere Vanity to be applied to, will take up another's Time and Fortune in his Service, where he has no Prospect of returning it, is as much more unjust, as those who took up my Friend the Upholder's Goods without paying him for them; I say, he is as much more unjust, as our Life and Time is more valuable than our Goods and Moveables. Among many whom you see about the Great, there is a contented well pleased Set, who seem to like the Attendance for its own Sake, and are early at the Abodes of the Powerful, out of meer Fashion. This Sort of Vanity is as well grounded, as if a Man should lay aside his own plain Suit, and dress himself up in a gay Livery of another's.

THERE are many of this Species who exclude others of just Expectation, and make those proper Dependants appear impatient, because they are not so chearful as those who expect nothing. I have made Use of the Penny-post for the Instruction of these voluntary Slaves, and informed them, that they will never be provided for; but they double their Diligence upon Admonition. *Will. Afterday* has told his Friends, that he was to have the next Thing, these ten Years; and *Harry Linger* has been Fourteen within a Month of a considerable Office. However, the fantastick Complaisance which is paid to them, may blind the Great from seeing themselves in a just Light; they must needs (if they in the least reflect) at some Times have a Sense of the Injustice they do in raising in others a false Expectation. But this is so common a Practice in all the Stages of Power, that there are not more Crip-

ples come out of the Wars, than from the Attendance of Patrons. You see in one a settled Melancholy, in another a bridled Rage, a third has lost his Memory, and a fourth his whole Constitution and Humour. In a Word, when you see a particular Cast of Mind or Body, which looks a little upon the Distracted, you may be sure the poor Gentleman has formerly had great Friends. For this Reason I have thought it a prudent Thing to take a Nephew of mine out of a Lady's Service, where he was a Page, and have bound him to a Shoemaker.

BUT what, of all the Humours under the Sun, is the most pleasant to consider, is, That you see some Men lay as it were a Set of Acquaintance by them, to converse with when they are out of Employment, who had no Effect of their Power when they were in. Here Patrons and Clients both make the most fantastical Figure imaginable. Friendship indeed is most manifested in Adversity; but I do not know how to behave myself to a Man who thinks me his Friend at no other Time but that. *Dick Reptile* of our Club had this in his Head t'other Night, when he said, I am afraid of ill News when I am visited by any of my old Friends. These Patrons are a little like some fine Gentlemen, who spend all their Hours of Gaiety with their Wenches, but when they fall sick, will let no one come near them but their Wives. It seems, Truth and Honour are Companions too sober for Prosperity. It is certainly the most black Ingratitude to accept of a Man's best Endeavours to be pleasing to you, and return it with Indifference.

I am so much of this Mind, that *Dick Eastcourt* the Comedian, for coming one Night to our Club, tho' he laughed at us all the Time he was there, shall have our Company at his Play on *Thursday*. A Man of Talents is to be favoured, or never admitted. Let the ordinary World truck for Money and Wares, but Men of Spirit and Conversation should in every Kind do others as much Pleasure as they receive from them. But Men are so taken up with outward Forms, that they do not consider their Actions; else how should it be, that a Man shall deny that to the Entreaties, and almost  
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Tears of an old Friend, which he shall solicit a new one to accept of? I remember when I first came out of *Staffordshire*, I had an Intimacy with a Man of Quality, in whose Gift there fell a very good Employment. All the Town cried, There's a Thing for Mr. *Bickerstaff*! When to my great Astonishment, I found my Patron had been forced upon Twenty Artifices to surprize a Man with it who never thought of it: But sure it is a Degree of Murder to amuse Men with vain Hopes. If a Man takes away another's Life, where is the Difference, whether he does it by taking away the Minutes of his Time, or the Drops of his Blood? But indeed, such as have Hearts barren of Kindness are served accordingly by those whom they employ, and pass their Lives away with an empty Show of Civility for Love, and an insipid Intercourse of a Commerce in which their Affections are no way concerned. But on the other Side how beautiful is the Life of a Patron who performs his Duty to his Inferiors? A Worthy Merchant who employs a Crowd of Artificers? A great Lord, who is generous and merciful to the several Necessities of his Tenants? A Courtier, who uses his Credit and Power for the Welfare of his Friends? These have in their several Stations a quick Relish of the exquisite Pleasure of doing Good. In a Word, good Patrons are like the Guardian Angels of *Plato*, who are ever busy, tho' unseen, in the Care of their Wards; but ill Patrons are like the Deities of *Epicurus*, supine, indolent, and unconcerned, tho' they see Mortals in Storms and Tempests even while they are offering Insense to their Power.







*Semper ego Auditor tantum? ———*

Juv.

*Still shall I only hear?*

N<sup>o</sup> 197.

Thursday, July 13, 1710.

*Grecian Coffee-house, July 12.*

WHEN I came hither this Evening, the Man of the House delivered me a Book very finely bound. When I received it, I overheard one of the Boys whisper another, and say, It was a fine Thing to be a great Scholar! What a pretty Book that is! It has indeed a very gay Outside, and is dedicated to me by a very ingenious Gentleman, who does not put his Name to it. The Title of it, (for the Work is in Latin, is, *Epistolarum Obscurorum Virorum, ad Dm. M. Ortuinum Gratium, Volumina II. &c.* "The Epistles of the obscure Writers to Ortuinus, &c. The Purpose of the Work is signified in the Dedication, in very elegant Language, and fine Raillery. It seems this is a Collection of Letters which some profound Blockheads, who lived before our Times, have written in Honour of each other, and for their mutual Information in each other's Absurdities. They are mostly of the German Nation, whence from Time to Time Inundations of Writers have flowed, more pernicious to the learned World, than the Swarms of Goths and Vandals to the Politick. It is, methinks, wonderful, that Fellows could be awake, and utter such incoherent Conceptions, and converse with great Gravity like learned Men, without the least Taste of Knowledge or good Sense. It would have been an endless Labour to have taken any other Method of exposing such Impertinencies, than by an Edition of their own Works, where you see their Follies, according to the Ambition of such Virtuosi, in a most correct Edition.

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LOOKING over these accomplished Labours, I could not but reflect upon the immense Load of Writings which the Commonalty of Scholars have pushed into the World, and the Absurdity of Parents, who educate Crowds to spend their Time in Pursuit of such cold and sprightless Endeavours to appear in publick. It seems therefore a fruitless Labour to attempt the Correction of the Taste of our Contemporaries, except it was in our Power to burn all the senseless Labours of our Ancestors. There is a secret Propensity in Nature from Generation to Generation, in the Blockheads of one Age to admire those of another; and Men of the same Imperfections are as great Admirers of each other, as those of the same Abilities.

THIS great Mischief of voluminous Follies proceeds from a Misfortune which happens in all Ages, that Men of barren Genius's, but fertile Imaginations, are bred Scholars. This may at first appear a Paradox; but when we consider the talking Creatures we meet in publick Places, it will no longer be such. *Ralph Shallow* is a young Fellow, that has not by Nature any the least Propensity to strike into what has not been observed and said every Day of his Life by others; but with that Inability of speaking any Thing that is uncommon, he has a great Readiness at what he can speak of, and his Imagination runs into all the different Views of the Subject he treats of in a Moment. If *Ralph* had Learning added to the common Chit-Chat of the Town, he would have been a Disputant upon all Topicks that ever were considered by Men of his own Genius. As for my Part I never am teased by an empty Town-Fellow, but I bless my Stars that he was not bred a Scholar. This Addition, we must consider, would have made him capable of maintaining his Follies. His being in the Wrong would have been protected by suitable Arguments; and when he was hedged in by logical Terms, and false Appearances, you must have owned yourself convinced before you could then have got rid of him, and the Shame of his Triumph had been added to the Pain of his Impertinence.

THERE is a Sort of Littleness in the Minds of Men of wrong Sense, which makes them much more

insufferable than meer Fools, and has the further Inconvenience of being attended by an endless Loquacity. For which Reason, it would be a very proper Work, if some Well-wisher to human Society would consider the Terms upon which People meet in publick Places, in order to prevent the unseasonable Declamations which we meet with there. I remember, in my Youth it was an Humour at the University, when a Fellow pretended to be more eloquent than ordinary, and had formed to himself a Plot to gain all our Admiration, or triumph over us with an Argument, to either of which he had no manner of Call; I say, in either of these Cases, it was the Humour to shut one Eye. This whimsical Way of taking Notice to him of his Absurdity, has prevented many a Man from being a Coxcomb. If amongst us, on such an Occasion each Man offered a voluntary Rhetorician some Snuff, it would probably produce the same Effect. As the Matter now stands, whether a Man will or no, he is obliged to be informed in whatever another pleases to entertain him with, tho' the Preceptor makes these Advances out of Vanity, and not to instruct, but insult him.

THERE is no Man will allow him who wants Courage to be called a Soldier; but Men who want good Sense, are very frequently not only allowed to be Scholars, but esteemed for being such. At the same Time it must be granted, that as Courage is the natural Parts of a Soldier, so is a good Understanding of a Scholar. Such little Minds as these, whose Productions are collected in the Volume to which I have the Honour to be Patron, are the Instruments for artful Men to work with, and become popular with the unthinking Part of Mankind. In Courts, they make transparent Flatterers; in Camps, ostentatious Bullies; in Colleges, unintelligible Pedants; and their Faculties are used accordingly by those who lead them.

WHEN a Man who wants Judgment is admitted into the Conversation of reasonable Men, he shall remember such improper Circumstances, and draw such groundless Conclusions from their Discourse, and that with such Colour of Sense, as would divide the best Set of Company that can be got together. It is just thus  
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with a Fool who has a Familiarity with Books; he shall quote and recite one Author against another, in such a Manner as shall puzzle the best Understanding to refute him; though the most ordinary Capacity may observe, that it is only Ignorance that makes the Intricacy. All the true Use of that we call Learning, is to ennoble and improve our natural Faculties, and not to disguise our Imperfections. It is therefore in vain for Folly to attempt to conceal itself by the Refuge of learned Languages. Literature does but make a Man more eminently the Thing which Nature made him; and Polyglottes, had he studied less than he has, and writ only in his Mother Tongue, had been known only in Great Britain for a Pedant.

*Mr. Bickerstaff thanks Dorinda, and will both answer her Letter, and take her Advice.*



*Quale sit id quod amas celeri circumspice mente,  
Et tua casuro subtrahere colla iugo.* Ovid.

*Be cautious upon what you fix your Affections, and withdraw your Neck from the Yoke.*

N<sup>o</sup> 198.

Saturday, July 15, 1710.

*From my own Apartment, July 14.*

*The History of Cælia.*

**I**T is not necessary to look back into the first Years of this young Lady, whose Story is of Consequence only as her Life has lately met with Passages very uncommon. She is now in the 20th Year of her Age, and owes a strict, but chearful Education, to the Care of an Aunt, to whom she was recommended by her dying Father, whose Decease was hastened by an inconsolable Affliction

Affliction for the Loss of her Mother. As *Celia* is the Offspring of the most generous Passion that has been known in our Age, she is adorned with as much Beauty and Grace as the most celebrated of her Sex possess; but her Domestick Life, moderate Fortune, and religious Education, gave her but little Opportunity, and less Inclination, to be admired in publick Assemblies. Her Abode has been for some Years a convenient Distance from the Cathedral of *St. Paul's*, where her Aunt and she chose to reside for the Advantage of that rapturous Way of Devotion which gives Ecstasy to the Pleasures of Innocence, and, in some Measure, is the immediate Possession of those Heavenly Enjoyments for which they are addressed.

AS you may trace the usual Thoughts of Men in their Countenances, there appeared in the Face of *Celia*, a Cheerfulness, the constant Companion of unaffected Virtue; and a Gladness, which is as inseparable from true Piety. Her every Look and Motion spoke the peaceful, mild, resigning, humble Inhabitant, that animated her beauteous Body. Her Air discovered her Body a meer Machine of her Mind, and not that her Thoughts were employed in studying Graces and Attractions for her Person. Such was *Celia* when she was first seen by *Palamede* at her usual Place of Worship. *Palamede* is a young Man of two and twenty, well-fashioned, learned, genteel and discreet, the Son and Heir of a Gentleman of a very great Estate, and himself possessed of a plentiful one by the Gift of an Uncle. He became enamoured with *Celia*, and after having learned her Habitation, had Address enough to communicate his Passion and Circumstances with such an Air of good Sense and Integrity, as soon obtained Permission to visit and profess his Inclinations towards her. *Palamede's* present Fortune and future Expectations were no Way prejudicial to his Addresses; but after the Lovers had passed some Time in the agreeable Entertainments of a successful Courtship, *Celia* one Day took Occasion to interrupt *Palamede* in the Midst of a very pleasing Discourse of the Happiness he promised himself in so accomplished a Companion; and assuming a serious Air, told him, there was another Heart to be won before he gained hers, which was that of his Father.



her. *Palamede* seemed much disturbed at the Overture and lamented to her, That his Father was one of those too provident Parents, who only place their Thoughts upon bringing Riches into their Families by Marriages, and are wholly insensible of all other Considerations. But the Strictness of *Cælia*'s Rules of Life made her insist upon this Demand; and the Son, at a proper Hour, communicated to his Father the Circumstances of his Love, and the Merit of the Object. The next Day the Father made her a Visit. The Beauty of her Person, the Fame of her Virtue, and a certain irresistible Charm in her whole Behaviour on so tender and delicate an Occasion, wrought so much upon him, in Spite of all Prepossessions, that he hastened the Marriage with an Impatience equal to that of his Son. Their Nuptials were celebrated with a Privacy suitable to the Character and Modesty of *Cælia*, and from that Day, till a fatal one last Week, they lived together with all the Joy and Happiness which attend Minds entirely united.

IT should have been intimated, that *Palamede* is a Student of the *Temple*, and usually retired thither early in the Morning, *Cælia* still sleeping.

IT happened a few Days since, that she followed him thither to communicate to him something she had omitted in her redundant Fondness to speak of the Evening before. When she came to his Apartment, the Servant there told her, she was coming with a Letter to her. While *Cælia* in an inner Room was reading an Apology from her Husband, That he had been suddenly taken by some of his Acquaintance to dine at *Brentford*, but that he should return in the Evening, a Country Girl, decently clad, asked, If those were not the Chambers of Mr. *Palamede*? She was answered, They were, but that he was not in Town. The Stranger asked, when he was expected at Home? The Servant replied, She would go in and ask his Wife. The young Woman repeated the Word Wife, and fainted. This Accident raised no less Curiosity than Amazement, in *Cælia*, who caused her to be removed into the inner Room. Upon proper Applications to revive her, the unhappy young Creature returned to herself, and said to *Cælia*, with an earnest and beseeching Tone, Are you really



really Mr. *Palamede's* Wife? *Celia* replies, I hope I do not look as if I were any other in the Condition you see me. The Stranger answered, No, Madam, he is my Husband. At the same Instant she threw a Bundle of Letters into *Celia's* Lap, which confirmed the Truth of what she asserted. Their mutual Innocence and Sorrow made them look at each other as Partners in Distress, rather than Rivals in Love. The Superiority of *Celia's* Understanding and Genius, gave her an Authority to examine into this Adventure as if she had been offended against, and the other the Delinquent. The Stranger spoke in the following Manner:

MADAM,

*If it shall please you, Mr. Palamede having an Uncle of a good Estate near Winchester, was bred at the School there, to gain the more his Good-will by being in his Sight. His Uncle died, and left him the Estate, which my Husband now has. When he was a meer Youth, he set his Affections on me; but when he could not gain his Ends by married me, making me and my Mother, who is a Farmer's Widow, swear we would never tell it upon any Account whatsoever; for that it would not look well for him to marry such a one as me; besides, that his Father would cut him off of the Estate. I was glad to have him in an honest Way, and he now and then came and stayed a Night and away at our House. But very lately he came down to see us, with a fine young Gentleman his Friend, who stayed behind there with us, pretending to like the Place for the Summer; but ever since Master Palamede went, he has attempted to abuse me; and I have hitherto acquainted him with it, and avoid the wicked Intentions of his false Friend.*

*CÆLIA* had no more Room for Doubt, but left her Rival in the same Agonies she felt herself. *Palamede* returns in the Evening, and finding his Wife at his Chambers, learned all that had passed, and hastened to *Celia's* Lodgings.

IT is much easier to imagine than express the Sentiments of either the Criminal or the Injured at this Encounter.

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AS soon as *Palamede* had found Way for Speech, he confessed his Marriage, and his Placing his Companion on Purpose to vitiate his Wife, that he might break through a Marriage made in his Nonage, and devote his riper and knowing Years to *Cælia*. She made him no Answer, but retired to her Closet. He returned to the Temple, where he soon after received from her the following Letter.

S I R,

**Y**OU, who this Morning were the best, are now the worst of Men who breath vital Air. I am at once overwhelmed with Love, Hatred, Rage and Disdain. Can Infamy and Innocence live together? I feel the Weight of the one too strong for the Comfort of the other. How bitter, Heaven, how bitter is my Portion! How much have I to say! but the Infant which I bear about me stirs with my Agitation. I am, *Palamede*, to live in Shame, and this Creature be Heir to it. Farewell for ever.



N<sup>o</sup> 199.

Tuesday, July 18, 1710.

**W**HEN we revolve in our Thoughts such Catastrophes as that in the History of the unhappy *Cælia*, there seems to be something so hazardous in the Changing a single State of Life into that of Marriage, that (it may happen) all the Precautions imaginable are not sufficient to defend a Virgin from Ruin by her Choice. It seems a wonderful Inconsistence in the Distribution of publick Justice, that a Man who robs a Woman of an Ear-ring or a Jewel, should be punished with Death; but one who by false Arts and Insinuations should take from her her very Self, is only to suffer Disgrace. This excellent young Woman has nothing to console herself with, but the Reflection that her Sufferings are not the Effect of any Guilt or Misconduct,

duct, and has for her Protection the Influence of Power, which, amidst the unjust Reproach of all Mankind, can give not only Patience, but Pleasure to Innocence in Distress.

AS the Person, who is the Criminal against *Cælia*, cannot be sufficiently punished according to our present Law; so are there numberless unhappy Persons without Remedy according to present Custom. That great Ill which has prevailed among us in these later Ages, is the Making even Beauty and Virtue the Purchase of Money. The generality of Parents, and some of those of Quality, instead of looking out for introducing Health of Constitution, Frankness of Spirit, or Dignity of Countenance, into their Families, lay out all their Thoughts upon finding out Matches for their Estates, and not their Children. You shall have one form a Plot for the Good of his Family, that there shall not be six Men in *England* capable of pretending to his Daughter. A second shall have a Son obliged, out of meer Discretion, for fear of doing any Thing below himself, to follow all the Drabs in Town. These sage parents meet; and as there is no Pass, no Courtship, between the young Ones, it is no unpleasant Observation to behold how they proceed to Treaty. There is ever in the Behaviour of each some thing that denotes his Circumstance; and honest *Coupler*, the Conveyancer, says, he can distinguish upon Sight of the Parties, before they have opened any Point of their Business, which of the two has the Daughter to sell. *Coupler* is of our Club, and I have frequently heard him declaim upon this Subject, and assert, that the Marriage-Settlements which are now used, have grown fashionable even within his Memory.

WHEN the Theatre in some late Reigns owed its chief Support to those Scenes which were written to pervert Matrimony out of Countenance, and render that State terrible, then was it that Pin-Money first prevailed, and all the other Articles inserted which create a Diffidence and intimate to the young People, that they are very soon to be in a State of War with each other: That this had seldom happened, except the Fear of it had been expressed. *Coupler* will tell you also, that Jointures were never frequent till the Age before his own; but

Women were contented with the third Part of the Estate the Law allotted them, and scorned to engage with Men whom they thought capable of abusing their Children. He has also informed me, that those, who were the oldest Benchers when he came to the Temple, told him, the first Marriage Settlement of considerable length, was the Invention of an old Serjeant, who took the Opportunity of two testy Fathers, who were ever quarrelling, to bring about an Alliance between their Children. These Fellows knew each other to be Wolves, and the Serjeant took hold of their mutual Diffidence, for the Benefit of the Law, to extend the Settlement to three Skins of Parchment.

TO this great Benefactor to the Profession is owing the present current Price of Lines and Words. Thus Tenderness thrown out of the Question; and the great Care is, What the young Couple should do when they come to hate each other? I do not question but from this one Humour of Settlements, might very fairly be deduced, not only our present Defection in Point of Morals, but also our Want of People. This has given Way to such unreasonable Gallantries, that a Man is hardly reproachable that deceives an innocent Woman, tho' she has never so much Merit, if she is below him in Fortune. The Man has no Dishonour following his Treachery; and her own Sex are so debased by Force of Custom, as to say in the Case of the Woman, How could we expect he would marry her?

BY this Means the good Offices, the Pleasures and Graces of Life, are not put into the Balance: The Bridegroom has given his Estate out of himself, and he has no more left but to follow the blind Decree of his Fate, whether he shall be succeeded by a Sot, or a Man of Merit, in his Fortune. On the other Side, a Woman, who has also a Fortune, is set up by Way of Auction; her first Lover has ten to one against him. The very Hour after he has opened his Heart and his Sent-Roll, he is made no other Use of but to raise her Price: She and her Friends lose no Opportunity of publishing it to call in new Bidders. While the poor Lover very innocently waits till the Plenipotentiaries at the Mans of Courts have debated about the Alliance, all the

Partisans



Partisans of the Lady throw Difficulties in the Way, and other Offers come in; and the Man who came first not put in Possession, till she has been refused by the Town. If an Abhorrence to such mercenary Proceedings were well settled in the Minds of my fair Readers, those of Merit would have a Way opened to the Advancement; nay, those who abound in Wealth only would in Reality find their Account in it. It would not be in the Power of their Prude Acquaintance, their Waiters, their Nurses, Cousins and Whisperers, to persuade them, that there are not above twenty Men in a Kingdom, (and those such as perhaps they may never set Eyes on) whom they can think of with Discretion. As the Case stands now, let any one consider, how the great Heiresses, and those to whom they were offered, (for no other Reason but that they could make them suitable Settlements,) live together. What can be more insipid if not loathsome, than for two Persons to be at the Head of a Crowd, who have as little Regard for them as they for each other, and behold one another in an affected Sense of Prosperity, without the least Relish of that exquisite Gladness at meeting, that sweet Inquietude in parting, together with the Charms of Voice, Look, Gesture, and that general Benevolence between well chosen Lovers, which makes all Things please, and leaves the least Trifle indifferent.

BUT I am diverted from these Sketches for future Essays in Behalf of my numerous Clients of the Fair Sex by a Notice sent to my Office in *Sheer-Lane*, That a blooming Widow in the third Year of her Widowhood and twenty-sixth of her Age, designs to take a Colonel of twenty-eight. The Parties request I would draw up their Terms of coming together, as having a Regard to my Opinion against long and dissident Settlements, and I have sent them the following Indenture:

*WE* John ——— and Mary ——— having Estates of our own Life, resolve to take each other. I John will venture my Life to enrich thee Mary; and I Mary will consume my Health to nurse thee John. To which we have interchangeably set our Hands, Hearts and Seals, this 17th July 1710.





200.

Thursday, July 20, 1710.

*From my own Apartment, July 19.*

HAVING devoted the greater Part of my Time to the Service of the Fair Sex, I must ask Pardon of Men Correspondents if I postpone their Commands, (for when I have any from the Ladies which lie unanswered, that which follows is of Importance.

S I R,

YOU cannot think it strange if I, who know little of the World, apply to you for Advice in the weighty Affair of Matrimony, since you yourself have often desired it to be of that Consequence as to require the utmost deliberation. Without further Preface therefore, give Leave to tell you, That my Father at his Death left me Fortune sufficient to make me a Match for any Gentleman. My Mother (for she is still alive) is very pressing with me to marry; and I am apt to think, to gratify her, shall venture upon one of two Gentlemen who at this time make their Addresses to me. My Request is, that you should direct me in my Choice; which that you may the better do, I shall give you their Characters; and to avoid confusion, desire you to call them by the Names of Philander and Silvius. Philander is young, and has a good Estate; Silvius is as young, and has a better. The former has had liberal Education, has seen the Town, is retired from thence to his Estate in the Country, is a Man of few words, and much given to Books. The latter was brought up under his Father's Eye, who gave him just Learning enough to enable him to keep his Accounts; but made him that very expert in Country Business, such as Ploughing, sowing, Buying, Selling, and the like. They are both very sober Men, neither of their Persons is disagreeable, nor did I know which to prefer till I had heard them discourse.

course; when the Conversation of Philander so much wailed, as to give him the Advantage, with me, in other Respects. My Mother pleads strongly for Silvius and uses these Arguments, That he not only has the large Estate at present, but by his good Husbandry and Management increases it daily: That his little Knowledge in Affairs will make him easy and tractable; whereas (according to her) Men of Letters know too much to be good Husbands. To Part of this I imagine I answered feebly, by saying, Philander's Estate is large enough. That they who think 2000*l.* a Year sufficient, make little Difference between that and three. I easily believe, unless conversant in those Affairs, the Knowledge of which she so much commends in Silvius; but I think them much so necessary or becoming in a Gentleman, as the Accomplishments of Philander. It is no great Character of a Man to say, He rides in his Coach and Six, and understands as much as he who follows the Plough. Add to this, That the Conversation of these Sort of Men seems so disagreeable to me, that though they make good Bailiffs, I can hardly be persuaded they can be good Companions. 'Tis possible it may seem to have odd Notions, when I say I am not fond of a Man only for being of (what is called) a Thrift Temper. To conclude, I own I am at a Loss to conceive how good Sense should make a Man an ill Husband, or conversing with Books less complaisant.

CÆLI

THE Resolution which this Lady is going to take she may very well say is founded on Reason: For as the Necessities of Life are served, there is no Manner of Competition between a Man of a liberal Education and an Illiterate. Men are not altered by their Circumstances but as they give them Opportunities of exerting what they are in themselves; and a powerful Clown is no Tyrant in the most ugly Form he can possibly appear. There lies a seeming Objection in the thoughtful Man of Philander: But let her consider which she shall most have Occasion to wish, that Philander would speak, or Silvius hold his Tongue.

THE Train of my Discourse is prevented by the urgent Haste of another Correspondent.

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Mr. Bickerstaff,

July 14.

**T**HIS comes to you from one of those Virgins of twenty-five Years old and upwards, that you, like Patron of the Distressed, promised to provide for, who makes it her humble Request, that no occasional Stories or Subjects may (as they have for three or four of your last days) prevent your publishing the Scheme you have communicated to Amanda; for every Day and Hour is of the greatest Consequence to Damsels of so advanced an Age. Be quick then, if you intend to do any Service for

Your Admirer,

Diana Forecast.

**I**N this important Affair, I have not neglected the proposals of others. Among them is the following sketch of a Lottery for Persons. The Author of it has proposed very ample Encouragement, not only to myself, but also to Charles Lillie and John Morthew. If the Matter bears, I shall not be unjust to his Merit: I only desire to enlarge his Plan; for which Purpose I lay it before the Town, as well for the Improvement as Encouragement of it.

*The Amicable Contribution for raising the Fortunes of  
Ten young Ladies.*

**IMPRIMIS,** It is proposed to raise 100,000 Crowns by Way of Lots, which will advance for each Lady 2500l. which Sum, together with one of the Ladies, the Gentleman that shall be so happy as to draw a Prize, (provided they both like) will be entitled to, under such Restrictions hereafter mentioned. And in Case they do not like, then either Party that refuses, shall be entitled to 1000l. only, and the Remainder to him or her that shall be willing to marry, the Man being first to declare his Mind. But it is provided, That if both Parties shall consent to have one another, the Gentleman shall, before he receives the Money thus raised, settle 1000l. of the same in substantial Hands, who shall be as Trustees for the said Ladies) and shall have the whole and sole Disposal of it for her Use only.

NOTE;

NOTE; Each Party shall have three Months Time to consider, after an Interview had, which shall be within ten Days after the Lots are drawn.

NOTE also, the Name and Place of Abode of the Prize shall be placed on a proper Ticket.

ITEM, They shall be Ladies that have had a liberal Education, between Fifteen and Twenty-three, all gentle, witty, and of unblameable Characters.

THE Money to be raised shall be kept in an iron Box, and when there shall be 2000 Subscriptions, which amount to 500l. it shall be taken out and put into a Goldsmith's Hand, and the Note made payable to the proper Lady, by her Assigns, (with a Clause therein to hinder her from receiving it, till the fortunate Person that draws her shall first sign the Note) and so on till the whole Sum is subscribed for: And as soon as 100,000 Subscriptions are compleated, and 200 Crowns more to pay the Charges, the Lottery shall be drawn at a proper Place, to be appointed Fortnight before the Drawing.

NOTE; Mr. Bickerstaff objects to the marriageable Years here mentioned; and is of Opinion, they should not commence till after Twenty-three. But he appeals to the Learned, both of Warwick-lane and Bishopsgate-street, on this Subject.



N<sup>o</sup> 201.

Saturday, July 22, 1710.

White's Chocolate-house, July 21.

IT has been often asserted in these Papers, That the great Source of our wrong Pursuits is the impertinent Manner with which we treat Women both in the common and important Circumstances of Life. In vain do we say, the whole Sex would run into England, while the Privileges, which are allowed them, do no Way balance the Inconveniencies arising from those very Immunities. Our Women have very much indulged to them

the Participation of our Fortunes and our Liberty ; the Errors they commit in the Use of either, are by Means so impartially considered, as the false Steps which are made by Men. In the Commerce of Lovers, Man makes the Address, assails and betrays, and yet is in the same Degree of Acceptance as he was in before he committed that Treachery : The Woman for another Crime but believing one whom she thought seduced her, is treated with Shyness and Indifference at the first, and commonly with Reproach and Scorn. He that has the Power of Beauty, may talk of this Matter in the same Unconcern as of any other Subject : There-fore I shall take upon me to consider the Sex, as they are within Rules, and as they transgress them. The ordinary Class of the Good or the Ill have very little Influence upon the Actions of others ; but the Eminent in either Kind are those who lead the World below. The Good are employed in communicating Scandal, Infamy, and Misery, like Furies ; the Good distribute Benevolence, Friendship, and Health, like Angels. The Ill are tormented with Pain and Anguish at the Sight of all that is virtuous, noble, lovely, or happy. The Virtuous are touched with Commiseration towards the Guilty, the Disagreeable, and the Wretched. There are those who betray the Innocent of their own Sex, and solicit the Lewd of the other. There are those who have abandoned the very Memory, not only of Innocence, but Shame. There are those who never forgave, nor could ever bear being forgiven. There are those also who visit the Beds of the Sorrowful, lull the Cares of the Sorrowful, and double the Pains of the Joyful. Such is the destroying Fiend, such is the Guardian-Angel, Woman.

THE Way to have a greater Number of the amiable Part of Womankind, and lessen the Crowd of the other Part, is to contribute what we can to the Success of well-founded Passions ; and therefore I comply with the Request of an enamoured Man in inserting the following Billet.

M A D A M,

*M*R. Bickerstaff you always read, though me you will never hear. I am obliged therefore to his Communion for the Opportunity of imploring yours—I sigh for



*for the most accomplished of her Sex. That is so just a Distinction of her to whom I write, that the owners think so is no Distinction of me who write. Your Qualities are peculiar to you, my Admiration is common with Thousands. I shall be present when you read it but fear every Woman will take it for her Character sooner than she who deserves it.*

IF the next Letter which presents itself should come from the Mistress of this modest Lover, and I may then break through the Oppression of their Passions, shall expect Gloves at their Nuptials.

Mr. Bickerstaff,

**Y**OU that are a Philosopher know very well how to Make of the Mind of Women, and can best instruct me in the Conduct of an Affair which highly concerns me. I never can admit my Lover to speak to me of Love, I think him impertinent when he offers to talk of any Thing else. What shall I do with a Man that always believes me? 'Tis a strange Thing, this Distance in Men of Sense. Why did not they always urge their Fate? If we are sincere in our Severity, you lose nothing by attempting. If we are Hypocrites, you certainly succeed.

*From my own Apartment, July 21.*

BEFORE I withdraw from Business for the Night it is my Custom to receive all Addresses to me, so that others may go to rest as well as myself, at least as far as I can contribute to it. When I called to know if I should speak with me, I was informed that Mr. M. the Player, desired to be admitted. He was so, and with much Modesty acquainted me, as he did of all the People of Note, that *Hamlet* was to be acted on Wednesday next for his Benefit. I had long wanted to speak with this Person, because I thought I could admonish him of many Things which would tend to his Improvement. In the General I observed to him, That the Action was his Business, the Way to that Action was not to study Gesture; for the Behaviour would follow the Sentiments of the Mind.

ACTIO

ACTION to the Player, is what Speech is to an Actor. If the Matter be well conceived, Words will come with Ease: And if the Actor is well possessed of the Nature of his Part, a proper Action will necessarily follow. He informed me, That *Wilks* was to act *Hamlet*. I desired him to request of him in my Name, That he would wholly forget Mr. *Betterton*; for that he failed in no Part of *Othello*, but where he had him in View. The Actor's forming himself by the Carriage of another, is like the Trick among the Widows, who lament their Husbands as the Neighbours did theirs, and not according to their own Sentiments of the Deceased.

THERE is a Fault also in the Audience, which interrupts their Satisfaction very much, that is, the figuring to themselves, the Actor in some Part wherein they formerly particularly liked him, and not attending to the Part he is at that Time performing. Thus, whatever *Wilks* (who is the strictest Follower of Nature) is acting, the vulgar Spectators turn their Thoughts upon Sir *Harry Boldair*. When I had indulged the Loquacity of an idle Man for some Time in some loose Hints, I took my Leave of Mr. *Mills*, and was told, Mr. *Elliot* of *St. James's* Coffee-house would speak with me. His Business was to desire I would, as I am an Astrologer, let him know before-hand who were to have the Benefit of the Tickets in the ensuing Lottery, which Knowledge he was of Opinion he could turn to great Account, as he was concerned in News.

I granted his Request, upon an Oath of Secrecy, that he would only make his own Use of it, and not let it be publickly known till after they were drawn. I had not done speaking, when he produced to me a Plan- so, which he had formed of keeping Books, with the Names of all such Adventurers, and the Numbers of their Tickets, as should come to him, in order to give an hourly Account of what Tickets shall come up during the whole Time of the Lottery, the Drawing of which was to begin on *Wednesday* next. I liked his Method of disguising the Secret I had told him, and pronounced him a thriving Man, who could so well watch the Motion of Things, and profit by a prevailing Humour and Impatience so aptly, as to make his honest Industry agreeable

agreeable to his Customers, as it is to be the Measure of their good Fortune.

### ADVERTISEMENT.

From the Trumpet in Sheer-Lane, July 20.

ORDERED, That for the Improvement of the Pleasures of Society, a Member of this House, one of the most wakeful of the Soporifick Assembly beyond Smithfield-Bar, and one of the Order of Story-Tellers in Holbourn, meet and exchange stale Matter, and report the same to their Principals.

N.B. No Man is to tell above one Story in the same Evening; but has Liberty to tell the same the Night following.

Mr. Bickerstaff desires his Love-Correspondents to waive the Names they shall assume in their future Letters, that he is overstocked with Philanders.



— Est hic,

Est Ulubris, animus si te non deficit æquus.

You have it here at Ulubre, if you want not a contented Mind.

N<sup>o</sup> 202.

Thursday, July 25, 1710.

From my own Apartment, July 24.

THIS Afternoon I went to visit a Gentleman of my Acquaintance at Mile-End, and passing thro' Stepney Church-yard, I could not forbear entertaining myself with the Inscriptions on the Tombs and Graves. Among others, I observed one with this notable Memorial:

*Here lies the Body of T.B.*

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Vol. I

THIS fantastical Desire of being remembred only the two first Letters of a Name, led me into the contemplation of the Vanity and imperfect Attainments of Ambition in general. When I run back in my imagination all the Men whom I have ever known and conversed with in my whole Life, there are but very few who have not used their Faculties in the Pursuit of what it is impossible to acquire, or lest the Possession of what they might have been (at their setting out) Masters, to search for it where it was out of their Reach. In this Thought it was not possible to forget the Instance of Pyrrhus, who proposing to himself in Discourse with a Philosopher, one, and another, and another Conquest, was asked, What he would do after all that? Then, says the King, we will make merry. He was well answer'd, What hinders your doing that in the Condition you are already. The restless Desire of exerting themselves above the common Level of Mankind is not to be resisted in some Tempers; and Minds of this make may be observed in every Condition of Life. Where such Men do not make to themselves or meet with Employment, the Soil of their Constitution runs to Tares and Weeds. An old Friend of mine, who left a Major's Post Forty Years ago, and quitted, has ever since studied Maps, Encampments, Retreats, and countermarches, with no other Design but to feed his spleen and Ill-humour, and furnish himself with Matter for arguing against all the successful Actions of others. He that at his first setting out in the World was the best Man in our Regiment, ventured his Life with facility, and enjoyed it with Satisfaction, encouraged men below him, and was courted by Men above him, has been ever since the most froward Creature breathing. His warm Complexion spends itself now only in a general Spirit of Contradiction; for which he watches all Occasions, and is in his Conversation still upon Centinelle, treats all Men like Enemies, with every other Impertinence of a speculative Warrior.

HE that observes in himself this natural Inquietude, should take all imaginable Care to put his Mind in the Method of Gratification, or he will soon find himself grow into the Condition of this disappointed Major.



Instead of courting proper Occasions to rise above others he will be ever studious of pulling others down to him. It being the common Refuge of disappointed Ambition to ease themselves by Detraction. It would be no great Argument against Ambition, that there are such mortal Things in the Disappointment of it; but it certainly is a forcible Exception, that there can be no solid Happiness in the Success of it. If we value popular Praise it is in the Power of the meanest of the People to disturb us by Calumny. If the Fame of being happy we cannot look into a Village but we see Crowds in actual Possession of what we seek only the Appearance. To this may be added, that there is I know not what Malignity in the Minds of ordinary Men to oppose you in what they see you fond of; and it is a certain Exception against a Man's receiving Applause, that he visibly courts it. However, this is not only the Passion of great and undertaking Spirits, but you see it in the Lives of such as one would believe were far enough removed from the Ways of Ambition. The rural Squires of this Nation even eat and drink out of Vanity. A vain-glorious Fox-hunter shall entertain Half a County for the Ostentation of his Beef and Beer, without the least Affection for any of the Crowd about him. He feeds them because he thinks it a Superiority over them that he does so; and they devour him, because they know he treats them out of Insolence. This indeed is Ambition in Grotesque, but may figure to us the Condition of politer Men, whose only Pursuit is Glory. When the Superior acts out of a Principle of Vanity the Dependant will be sure to allow it him; because he knows it destructive of the very Applause which is courted by the Man who favours him, and consequently makes him nearer himself.

BUT as every Man living has more or less of the Incentive, which makes Men impatient of an unequal Condition, and urges Men to attempt what may tend to their Reputation, it is absolutely necessary they should form to themselves an Ambition which is in every Man's Power to gratify. This Ambition would be independent, and would consist only in acting what to Man's own Mind appears most great and laudable.



a Pursuit in the Power of every Man, and is only a regular Prosecution of what he himself approves. It is that can be interrupted by no outward Accidents, for Man can be robbed of his good Intention. One of our Society of the *Trumpet* therefore started last Night a Notion which I thought had Reason in it. It is, methinks, said he, an unreasonable Thing, that Heroic Virtue should (as it seems to be at present) be confined to a certain Order of Men, and be attainable by none but those whom Fortune has elevated to the most conspicuous Stations. I would have every Thing be esteemed as Heroick, which is great and uncommon in the Circumstances of the Man who performs it.

Thus there would be no Virtue in human Life, which every one of the Species would not have a Preference to arrive at, and an Ardency to exert. Since Fortune is not in our Power, let us be as little as possible in hers. Why should it be necessary that a Man should be rich, to be generous? If we measured the Quality and not the Quantity of Things, the Particulars which accompany an Action, is what should predominate it mean or great. The highest Station of human Life is to be attained by each Man that pretends to it: For every Man can be as valiant, as generous, as wise, and as merciful, as the Faculties

Opportunities which he has from Heaven and Fortune will permit. He that can say to himself, I do as much good, and am as virtuous, as my most earnest Endeavours will allow me, whatever is his Station in the World, is to himself possessed of the highest Honour. If Ambition is not thus turned, it is no other than a continual Succession of Anxiety and Vexation. When it has this Cast, it invigorates the Mind, the Consciousness of its own Worth is a Reward which it is not in the Power of Envy, Reproach, or Flattery, to take from it. Thus the Seat of solid Honour is in a Man's own Bosom, and no one can want the support who is in Possession of an honest Conscience, who would suffer the Reproaches of it for other Weaknesses.

P. S. I was going on in my Philosophy, when Noise was brought me, that there was a great Crowd in

my Antechamber, who expected Audience. When they were admitted, I found they all met at my Lodging (each coming upon the same Errand) to know whether they were of the Fortunate in the Lottery, which was now ready to be drawn. I was much at a Loss how to extricate myself from their Importunity; but observing the Assembly made up of both Sexes, I figured to them, that in this Case it would appear Fortune is not blind, for all the Lots would fall upon the Winner and the Fairest. This gave so general a Satisfaction that the Room was soon emptied, and the Company retired with the best Air, and the most pleasing Grace, which I had any where observed. Mr. Elliot of St. James's Coffee-house now stood alone before me, and signifying to me, he had now not only prepared his Books, but had received a very great Subscription already. His Design was to advertise his Subscribers at their respective Places of Abode, within an Hour after their Number is drawn, whether it was a Blank or Benefit, if the Adventurer lives within the Bills of Mortality; if he dwells in the Country, by the next Post. I encouraged the Man in his Industry, and told him the ready Path to good Fortune was to believe there was no such Thing



*Ut tu fortunam, sic nos te, Celse, feremus.*

*As you bear Fortune, Celsus, so shall we bear you.*

N<sup>o</sup> 203.

Thursday, July 27, 1710.

*From my own Apartment, July 26.*

**I**T is natural for the Imaginations of Men, who pass their Lives in too solitary a Manner, to prey upon themselves, and form from their own Conceptions Images and Things which have no Place in Nature. This often makes an Adept as much at a Loss when he comes into the World as a meer Savage. To avoid there

Therefore that Ineptitude for Society, which is frequently the Fault of us Scholars, and has to Men of Understanding and Breeding something much more shocking and untractable than Rusticity itself; I take Care to sit at all publick Solemnities, and go into Assemblies as often as my Studies will permit. This being therefore the first Day of the Drawing of the Lottery, I did not neglect spending a considerable Time in the Crowd: Not as much a Philosopher as I pretend to be, I could not but look with a Sort of Veneration upon the two Boys which received the Tickets from the Wheels, as the impartial and equal Dispensers of the Fortunes which were to be distributed among the Crowd, who all stood expecting the same Chance. It seems at first Thought very wonderful, that one Passion should so universally have the Pre-eminence of another in the Possession of Mens Minds, as that in this Case; all in general have a secret Hope of the great Ticket: And yet fear in another Instance, as in going into a Battle, shall have little Influence, as that though each Man believes there will be many Thousands slain, each is confident himself shall escape. This certainly proceeds from Vanity; for every Man sees Abundance in himself that deserves Reward, and nothing which should meet with Mortification. But of all the Adventurers that filled the Hall, there was one who stood by me, who I could not but fancy expected the Thousand Pounds *per annum*, as a meer Justice to his Parts and Industry. He had his Pencil and Table-Book, and was at the Drawing of each Lot, counting how much a Man with seven Tickets was now nearer the great Prize, by the striking out another, and another Competitor. This Man was of the most particular Constitution I had ever observed; his Passions were so active, that he worked to the utmost Stretch of Hope and Fear. When one fell before him, you might see a short Gleam of triumph in his Countenance, which immediately vanished at the Approach of another. What added to the particularity of this Man, was, that he every Moment took a Look, either upon the Commissioners, the Wheels, or the Boys. I gently whispered him, and asked, when he thought the Thousand Pounds would come

up? Pugh! says he, Who knows that? And then look upon a little List of his own Tickets, which were pretty high in their Numbers, and said it would not come this ten Days. This Fellow will have a good Chance, though not that which he has put his Heart on. The Man is mechanically turned, and made for getting. The Simplicity and Eagerness which he is in argues an Attention to his Point; though what he is labouring at does not in the least contribute to it. Were it not for such honest Fellows as these, the Masters who govern the rest of their Species would have no Tools to work with: For the outward Show of the World is carried on by such as cannot find out that they are doing nothing. I left my Man with great Reluctance, seeing the Care he took to observe the whole Conduct of the Persons concerned, and compare the Inequality of the Chances with his own Hands and Eyes. Dear Sir, said I, they must rise early that cheat you. Ay, said he, there's nothing like a Man's minding his Business himself. 'Tis very true, said I, The Master's Eye makes the Horse fat.

AS it is much the greater Number who are to be without Prizes, it is but very expedient to turn our Lecture to the forming just Sentiments on the Subject of Fortune. One said this Morning, that the child of Lot he was confident would fall upon some Puppy; but this Gentleman is one of those wrong Tempers who approve only the Unhappy, and have a natural Prejudice to the Fortunate. But as it is certain that there is a great Meanness in being attached to a Man purely for his Fortune, there is no less a Meanness in disliking him for his Happiness. It is the same Perverseness under different Colours, and both these Resentments arise from meer Pride.

THE true Greatness of Mind consists in valuing Men apart from their Circumstances, or according to their Behaviour in them. Wealth is a Distinction only in Traffick; but it must not be allowed as a Recommendation in any other Particular, but only just as it is applied. It was very prettily said, That we may learn the little Value of Fortune by the Persons to whom Heaven is pleased to bestow it. However, the

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is not a harder Part in human Life, than becoming Wealth and Greatness. He must be very well stocked with Merit, who is not willing to draw some Superiority over his Friends from his Fortune; for it is not every Man that can entertain with the Air of a Guest, and do good Offices with the Mien of one that receives them.

I MUST confess, I cannot conceive how a Man can place himself in a Figure wherein he can so much enjoy his own Soul, and that greatest of Pleasures, the just Approbation of his own Actions, as an Adventurer on this Occasion, to sit and see the Lots go off without Hope or Fear, perfectly unconcerned as to himself, but taking Part in the good Fortune of others.

I WILL believe there are happy Tempers in Being, to whom all the Good that arrives to any of their Fellow-Creatures gives a Pleasure. These live in a Course of substantial and lasting Happiness, and have the Satisfaction to see all Men endeavour to gratify them. This State of Mind not only lets a Man into certain Enjoyments, but relieves him from as certain Anxieties. If you will not rejoice with happy Men, you must re-  
line at them. *Dick Reptile* alluded to this when he said, He would hate no Man out of pure Idleness. As for my own Part, I look at Fortune quite in another View than the rest of the World; and, by my Knowledge in Futurity, tremble at the approaching Prize, which I see coming to a young Lady for whom I have much Tenderness; and have therefore writ her the following Letter, to be sent by Mr. Elliot, with the Notice of her Ticket.

MADAM,

YOU receive, at the Instant this comes to your Hands, an Account of your having (what only you wanted) Fortune; and to admonish you, that you may not now want every Thing else. You had Yesterday Wit, Virtue, Beauty, but you never heard of them till to-day. They say Fortune is blind; but you will find she has opened the Eyes of all your Beholders. I beseech you, Madam, make use of the Advantages of having been educated without Flattery. You can still be Chloe, Fortune has indeed been kind to



*you; if you are altered, she has it not in her Power to give you an Equivalent.*

*Grecian Coffee-house, July 26.*

SOMETIME ago a Virtuoso, my very good Friend, sent me a Plan of a covered Summer-House, which a little after was rallied by another of my Correspondents. I cannot therefore defer giving him an Opportunity of making his Defence to the Learned in his own Words.

*To Isaac Bickerstaff, Esq;*

S I R,

July 15, 1710.

**I** HAVE been this Summer upon a Ramble to visit several Friends and Relations; which is the Reason I have left you, and our ingenious unknown Friend of South-Wales, so long in your Error concerning the Grass-plots in my Green-house. I will not give you the Particulars of my Gardiner's Conduct in the Management of my covered Garden, but content myself with letting you know, that my little Fields within Doors, though by their Novelty they appear too extravagant to you to subsist even in a regular Imagination, are in the Effect Things that require no Conjuratation. Your Correspondent may depend upon it, that under a sashed Roof, which lets in the Sun at all Times, and the Air as often as is convenient, he may have Grass-plots in the greatest Perfection, if he will be at the Pains to water, mow, and roll them. Grass and Herbs in general, the less they are exposed to the Sun and Winds, the livelier is their Verdure. They require only Warmth and Moisture; and if you were to see my Plots, your Eye would soon confess, that the Bowling-green at Marybone wears not half so bright a Livery.

THE Motto, with which the Gentleman has been pleased to furnish you, is so very proper, and pleases me so well, that I design to have it set upon the Front of my Green-house in Letters of Gold.

I am Sir, &c.

—Gauden

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— *Gaudet præ nomine molles*  
*Auriculæ* —

*Soft Ears are pleased with Title.*

204.

*Saturday, July 29, 1710.*

*From my own Apartment, July 28.*

MANY are the Inconveniencies which happen from the improper Manner of Address in common Speech, between Persons of the same or of different Quality. Among these Errors, there is none greater than that of the impertinent Use of Title, and a paradoxical Way of saying, You. I had the Curiosity the other Day to follow a Crowd of People near *Billingsgate*, who were conducting a passionate Woman who sold Fish to a Magistrate, in order to explain some Words which were ill taken by one of her own Quality and Profession in the publick Market. When she came to make her defence, she was so very full of, His Worship, and of, it should please his Honour, that we could for some time hardly hear any other Apology she made for herself, than that of attoning for the ill Language she had been accused of towards her Neighbour by the great Citinities she paid to her Judge. But this Extravagance in her Sense of doing Honour, was no more to be wondered at, than that her many Rings on each Finger were worn as Instances of Finery and Drefs. The Vulgar may thus heap and huddle Terms of Respect, and nothing better be expected from them; but for People of Rank to repeat Appellatives insignificantly, is a Folly not to be endured, neither with Regard to our Time or our Understanding. It is below the Dignity of Speech to extend it with more Words or Phrases than are necessary to explain ourselves with Elegance: And it is, methinks,

an Instance of Ignorance, if not of Servitude, to be undant in such Expressions.

I waited upon a Man of Quality some Mornings ago. He happened to be dressing; and his Shoe-maker sitting him, told him, That if his Lordship would please to tread hard, or that if his Lordship would stamp a little, his Lordship would find his Lordship's Shoe will sit as easy as any piece of Work his Lordship should see in England. As soon as my Lord was dressed, a Gentleman approached him with a very good Air, and told him He had an Affair which had long depended in the Lower Courts; which, through the Inadvertency of his Ancestors on the one Side, and the ill Arts of their Adversaries on the other, could not possibly be settled according to the Rules of the Lower Courts; That therefore he designed to bring his Cause before the House of Lords next Session, where he should be glad if his Lordship should happen to be present; for he doubted not but his Cause would be approved by all Men of Justice and Honour. In this Place the Word *Lordship* was gracefully inserted, because it was applied to him in the Circumstance wherein his Quality was the Occasion of the Discourse, and wherein it was most useful to the one and most honourable to the other.

THIS Way is so far from being disrespectful to the Honour of Nobles, that it is an expedient for using them with greater Deference. I would not put *Lordship* to a Man's Hat, Gloves, Wig or Cane; but to define his Lordship's Favour, his Lordship's Judgment, or his Lordship's Patronage, is a Manner of speaking, which expresses an Alliance between his Quality and his Merit. It is this Knowledge which distinguished the Discourse of the Shoe-maker from that of the Gentleman. The highest Point of good Breeding, if any one can hit it, is to shew a very nice Regard to your own Dignity, and with that in your Heart express your Value for the Man above you.

BUT the silly Humour to the contrary has so much prevailed, that the slavish Addition of Title enervates Discourse, and renders the Application of it almost ridiculous. We Writers of Diurnals are nearer in our Styles to that of common Talk than any other Writers

by

which Means we use Words of Respect sometimes very unfortunately. The *Post-Man*, who is one of the most celebrated of our Fraternity, fell into this Misfortune Yesterday in his Paragraph from *Berlin* of *July 26*. *Count Wartembourg*, (says he) *Great Chamberlain, and Chief Minister of this Court*, who on Monday last accompanied the King of Prussia to Oranienburgh, was taken so very ill, that on Wednesday his Life was despaired of; and we had a Report, that his Excellency was dead.

I humbly presume that it flattens the Narration, to say his Excellency in a Case which is common to all Men; except you would infer what is not to be inferred, to wit, That the Author designed to say, All wherein he excelled others was departed from him.

WERE Distinctions used according to the Rules of Reason and Sense, those Additions to Men's Names would be, as they were first intended, significant of their Worth, and not their Persons; so that in some Cases it might be proper to say, The Man is dead, but his Excellency will never die. It is, methinks, very unjust to laugh at a Quaker, because he has taken up a Resolution to treat you with a Word, the most expressive of Complaisance that can be thought of, and with an Air of Good Nature and Charity calls you Friend. I say, it is very unjust to rally him for this Term to a Stranger, when you yourselves, in all your Phrases of Distinction, confound Phrases of Honour into no Use at all.

TOM. COURTLY, who is the Pink of Courtesy, is an Instance of how little Moment an undistinguishing Application of Sounds of Honour are to those who understand themselves. Tom. never fails of paying his Obeisance to every Man he sees, who has Title or Office to make him conspicuous; but his Deference is wholly given to outward Considerations. I, who know him, can tell within Half an Acre, how much Land one Man has more than another by Tom's Bow to him. Title is all he knows of Honour, and Civility of Friendship: For this Reason, because he cares for no Man living, he is religiously strict in performing what he calls his Respects to you. To this End he is very learned in Pedigree, and will abate something in the Ceremony of his Approaches to a Man, if he is in any Doubt about the

the bearing of his Coat of Arms. What is the most pleasant of all his Character is, That he acts with a Sort of Integrity in these Impertinencies; and though he would not do any Man any solid Kindness, he is wonderfully just and careful not to wrong his Quality. But as Integrity is very scarce in the World, I cannot forbear having Respect for the Impertinent: It is some Virtue to be bound by any Thing. Tom. and I are upon very good Terms for the Respect he has for the House of *Bickerstaff*. Tho' one cannot but laugh at his serious Consideration of Things so little essential, one must have a Value even for a frivolous good Conscience.



Νήπιοι εἰδ' ἴσασιν ὅσον πλεον ἤμισυ παλῶς,  
Καὶ ὅσον ἐν μάλαχῃ τι καὶ ἀσφοδίῳ μίγ' ὄντιαρ.

Hesiod.

*O Fools, who know not that the Half is better than the Whole, or that Abstinence is more wholesome than Luxury.*

N<sup>o</sup> 205.

Tuesday, August 1, 1710.

*From my own Apartment, July 31.*

**N**ATURE has implanted in us two very strong Desires, Hunger for the Preservation of the Individual, and Lust for the Support of the Species; or, to speak more intelligibly, the former to continue our own Persons, and the latter to introduce others into the World. According as Men behave themselves with regard to these Appetites, they are above or below the Beasts of the Field, which are incited by them without Choice or Reflection. But reasonable Creatures correct these Inclinations, and improve them into elegant Motives of Friendship and Society. It is chiefly from this homely Foundation, that we are under the Necessity of seeking for



the agreeable Companion, and the honourable Mistress. By this Cultivation of Art and Reason, our Wants are made Pleasures, and the Gratification of our Desires, under proper Restrictions, a Work no Way below our noblest Faculties. The wisest Man may maintain his character, and yet consider in what Manner he shall best entertain his Friend, or divert his Mistress: Nay, it is so far from being a Derogation to him, that he can in no other Instances shew so true a taste of his Life, or his fortune. What concerns one of the abovementioned appetites, as it is elevated into Love, I shall have abundant Occasion to discourse of before I have provided for the numberless Crowd of Damsels I have propos'd to take Care of. The Subject therefore of the present paper shall be that Part of Society which owes its Beginning to the Common Necessity of Hunger. When this is considered as the Support of our Being, we may take care under the same Head Thirst also; otherwise when we are pursuing the Glutton, the Drunkard may make his escape. The true Choice of our Diet, and our Companions at it, seems to consist in that which contributes most to Chearfulness and Refreshment: And these certainly are best consulted by Simplicity in the Food, and Sincerity in the Company. By this Rule are in the first place excluded from Pretence to Happiness all Meals of State and Ceremony, which are performed in dumb show, and greedy Sullenness. At the Boards of the Great, they say, you shall have a Number attending with good Habits and Countenances as the Guests, which only Circumstance must destroy the whole Pleasure of the Repast: For if such Attendants are introduced for the Dignity of their Appearance, modest Minds are shocked by considering them as Spectators, or else look upon them as Equals, for whose Servitude they are in a Kind of Suffering. It may be here added, that the sumptuous Side-board to an ingenious Eye has often more the Air of an Altar than a Table. The next absurd Way of enjoying ourselves at Meals, is, where the Bottle is ply'd without being called for, where Honour takes Place of Appetite, and the good Company are too dull or too merry to know any Enjoyment in their Senses.

THO.

THO' this Part of Time is absolutely necessary to sustain Life, it must be also considered, That Life itself is to the endless Being of Man but what a Meal to this Life, not valuable for itself, but for the Purposes of it. If there be any Truth in this, the Expence of many Hours this Way is somewhat unaccountable, and placing much Thought either in too great Sumptuousness and Elegance in this Matter, or wallowing in Noise and Riot at it, are both, tho' not equally, unaccountable. I have often considered these different People with very great Attention, and always speak of them with the Distinction of the Eaters, and the Swallowers. The Eaters sacrifice all their Senses and Understanding to this Appetite: The Swallowers, hurt themselves out of both, without pleasing this or any other Appetite at all. The latter are improved Brutes, the former degenerated Men. I have sometimes thought it would not be improper to add to my dead and living Men, Persons in an intermediate State of Humanity, under the Appellation of Dozers. The Dozers are a Sect, who, instead of keeping their Appetites in Subjection, live in Subjection to them; nay, they are truly Slaves to them, that they keep at too great a Distance ever to come into their Presence. Within my own Acquaintance, I know those that I dare say have forgot that they ever were hungry, and are no less utter Strangers to Thirst and Weariness, who are beholden to Sauces for their Food, and to their Food for their Weariness.

I have often wondered, considering the Excellent and Choice Spirits that we have among our Divines, that they do not think of putting vicious Habits into a more contemptible and unlovely Figure than they do at present. So many Men of Wit and Spirit as there are in sacred Orders, have it in their Power to make the Fashion of their Side. The Leaders in human Society are more effectually prevailed upon this Way than can easily be imagined. I have more than one in my Thoughts at this Time capable of doing this against all the Opposition of the most Witty, as well as the most Voluptuous. There may possibly be more acceptable Subjects, but sure there are none more useful.

visible, measures, by Mention, then to w imagination I T is c the Light immate P discourses e, before pon the l hat indee hat the l d Dr. Sca admirable teacher wa argument, ogue, mu cuting the ourse has igher. s Faculties fession. Ha g a Wit. note him; greater th re no Parag ow these w AFTER the Mind, a AN ennob are as newer spirit, and ed from the ny of the P at expire Refreshment port is the l dow undiscen pleasure dwe ties of Natu and then all

visible, that tho' Mens Fortunes, Circumstances, and Pleasures, give them Prepossessions too strong to regard any Mention either of Punishments or Rewards, they will run to what makes them inconsiderable or mean in the Imaginations of others, and by Degrees in their own.

IT is certain such Topicks are to be touched upon, in the Light we mean, only by Men of the most consummate Prudence, as well as excellent Wit: For these Discourses are to be made, if made to run into Example, before such as have their Thoughts more intent upon the Propriety than the Reason of the Discourse. What indeed leads me into this Way of Thinking, is, that the last Thing I read was a Sermon of the Learned Dr. South upon the *Ways of Pleasantness*. This admirable Discourse was made at Court, where the preacher was too wise a Man not to believe, the greatest argument, in that Place against the Pleasures then in vogue, must be, that they lost greater Pleasures by prosecuting the Course they were in. The charming Discourse has in it whatever Wit and Wisdom can put together. This Gentleman has a Talent of making all his Faculties bear to the great End of his hallowed Profession. Happy Genius! He is the better Man for being a Wit. The best Way to praise this Author, is to quote him; and, I think, I may defy any Man to say a greater thing of him, or his Ability, than that there are no Paragraphs in the whole Discourse I speak of below these which follow.

AFTER having recommended the Satisfaction of the Mind, and the Pleasure of Conscience, he proceeds:

*AN ennobling Property of it is, That it is such a Pleasure as never satiates or wearies; for it properly affects the Spirit, and a Spirit feels no Weariness, as being privileged from the Causes of it. But can the Epicure say so of any of the Pleasures that he so much dotes upon? Do they not expire while they satisfy, and after a few Minutes Refreshment determine in Loathing and Unquietness? How short is the Interval between a Pleasure and a Burthen? How undiscernable the Transition from one to the other? Pleasure dwells no longer upon the Appetite than the Necessities of Nature, which are quickly and easily provided for; and then all that follows is a Load and an Oppression.*

*Every*

Every Morsel to a satisfied Hunger, is only a new Labour to a tired Digestion. Every Draught to him that has quenched his Thirst, is but a further quenching of Nature, and a Provision for Rheum and Diseases, a Drowning of the Quickness and Activity of the Spirits.

HE that prolongs his Meals, and sacrifices his Time, as well as his other Conveniencies, to his Luxury, how quickly does he outsit his Pleasure? And then, How is all the following Time bestowed upon Ceremony and Surfeit? Till at length after a long Fatigue of eating, and drinking, and babling, he concludes the great Work of dining Genteely, and so makes a Shift to rise from Table, that he may lie down upon his Bed; where, after he has slept himself into some Use of himself, by much ado he staggers to his Table again, and there acts over the same brutish Scene: So that he passes his whole Life in a doxed Condition, between sleeping and waking, with a kind of Drowsiness and Confusion upon his Senses, which, what Pleasure it can be, is hard to conceive. All that is of it dwells upon the Tip of his Tongue, and within the Compass of his Palate. A worthy Prize for a Man to purchase with the Loss of his Time, his Reason, and himself!



*Metiri se quemque suo modulo ac pede verum est.* Hor.

Every Man ought to measure himself by his own Length.

N<sup>o</sup> 206.

Thursday August 3, 1710.

From my own Apartment, August 2.

THE general Purposes of Men in the Conduct of their Lives (I mean with Relation to this Life only) end in gaining either the Affection or the Esteem of those with whom they converse. Esteem makes a Man powerful in Business, and Affection desirable in Conversation; which is certainly the Reason that very agreeable Men fail of their Point in the World; and

who are by no means such, arrive at it with much ease. If it be visible in a Man's Carriage that he has a strong Passion to please, no one is much at a Loss how to keep Measures with him, because there is always a chance in People's Hand to make up with him, by telling him what he still wants in Exchange for what you think fit to deny him. Such a Person asks with Diffidence, and ever leaves Room for Denial by that Softness of his Complexion. At the same Time he himself is capable of denying nothing, even what he is not able to perform. The other Sort of Man who courts Esteem, taking a quite different View, has as different a Behaviour, and acts as much by the Dictates of his Reason, as the other does by the Impulse of his Inclination. You must pay for every Thing you have of him. He considers Mankind as a People in Commerce, and never gives out of himself what he is sure will not come in with Interest from another. All his Words and Actions are directed to the Advancement of his Reputation and of his Fortune, towards which he makes hourly Progress, because he lavishes no Part of his Good will upon such as will not make some Advances to merit it. The Man who values Affection, sometimes becomes popular; he does not aim at Esteem, seldom fails of growing rich.

THUS far we have looked at these different Men, Persons who endeavour to be valued and beloved from Design, or Ambition; but they appear in quite another Figure when you observe the Men who are agreeable and amiable from the Force of their natural Inclinations. They affect the Company of him who has least Regard of himself in his Carriage, who throws himself into unguarded Gaiety, voluntary Mirth, and general good Humour; who has nothing in his Head but the present Hour, and seems to have all his Interests and Passions satisfied, if every Man else in the Room is as unconcerned as himself. This Man usually has no Quality or Character among his Companions, let him be born of whom he will, have what great Qualities he pleases, let him be capable of assuming for a Moment what Figure he pleases, he still dwells in the Imagination of all who know him but as *Jack such a one*. This makes *Jack* brighten up the Room wherever he enters, and change the



the Severity of the Company into that Gaiety and Humour into which his Conversation generally leads them. It is not unpleasant to observe even this Son of a Creature go out of his Character, to check himself sometimes for his Familiarities, and pretend so awkwardly to procure to himself more Esteem than he finds he merits with. I was the other Day walking with *Jack* Gainly towards *Lincoln's Inn Walks*: We met a Fellow who was a lower Officer where *Jack* is in the Direction. *Jack* said to him, So, How is it Mr.—He answers Mr. Gainly, I am glad to see you well. This Expression of Equality gave my Friend a Pang, which appeared in the Flushing of his Countenance. Prithce *Jack*, says I, do not be angry at the Man; for do what you will, the Man can never love you, be contented with the Image the Man has of thee; for if thou aimest at any other, it must be Hatred or Contempt. I went on, and told him, Look'ee *Jack*, I have heard thee sometimes talk like an Oracle for half an Hour, with the Sentiments of a *Roman*, the Closeness of a Schoolman, and the Integrity of a Divine; then, *Jack*, while I admired thee, it was upon Topics which did not concern thyself, and where the Greatness of the Subject (added to thy being personally unconcerned in it) created all that was great in thy Discourse. I did not mind his being a little out of Humour, but I comforted him, by giving him several Instances of Men of our Acquaintance, who had no one Quality in their Eminence, that were much more esteemed than he was with very many: But the Thing is, if your Character is to give Pleasure, Men will consider you only in the Light, and not in those Acts which turn to Esteem and Veneration.

WHEN I think of *Jack* Gainly, I cannot but reflect also upon his Sister *Gatty*: She is young, witty, pleasant, innocent. This is her natural Character; but when she observes any one admired for what they call a fine Woman, she is all the next Day womanly, prudent, serving and virtuous. She is every Moment asked in her prudential Behaviour, Whether she is not well? Upon which she as often answers in a Fret, Do People think one must be always romping, always a Jackpudding? never fail to inquire of her, if my Lady such a one, the

and

ful Beauty, was not at the Play last Night? She shows the Connexion between that Question and her range of Humour, and says, 'It would be very well if some People would examine into themselves as much as they do into others.' Or, 'Sure there is nothing in the World so ridiculous as an amorous old Man.'

AS I was saying, there is a Class which every Man in by his Post in Nature, from which it is impossible for him to withdraw to another, and become it. Therefore it is necessary that each should be contented with his lot, and not endeavour at any Progress out of that Tract. To follow Nature is the only agreeable Course, which is what I would fain inculcate to those jarring Companions, *Flavia* and *Lucia*. They are Mother and Daughter. *Flavia*, who is the Mamma, has all the Charms and Desires of Youth still about her, and not much more than of Thirty: *Lucia* is blooming and amorous, and is but a little above Fifteen. The Mother looks very much younger than she is, the Girl very much older. If it were possible to fix the Girl to her sick Bed, and to reserve the Portion (the Use of which the Mother partakes) the good Widow *Flavia* would certainly do it, but for fear of *Lucia's* Escape, the Mother is forced to be constantly attended with a Rival, that explains her rage, and draws off the Eyes of her Admirers. The result is, they can never be together in Strangers Company, but *Lucy* is eternally reprimanded for something very particular in her Behaviour; for which she has the malice to say, She hopes she shall always obey her Parents. She carried her Passion and Jealousy to that height the other Day, that coming suddenly into the room, and surprizing Colonel *Lofly* speaking Rapture to one Knee to her Mother, she clapped down by him, and asked her Blessing.

I do not know whether it is so proper to tell Family occurrences of this Nature, but we every Day see the same Thing happen in the publick Conversation of the World. Men cannot be contented with what is laudable, but they must have all that is laudable. This Affectation of what decoys the familiar Man into Pretences to take advantage upon him, and the contrary Character to the Folly of aiming at being winning and complaisant. But in these

these Cases Men may easily lay aside what they are, and can never arrive at what they are not.

AS to the Pursuits after Affection and Esteem, the Fair Sex are happy in this Particular, that with them one is much more nearly related to the other than Men. The Love of a Woman is inseparable from the Esteem of her; and as she is naturally the Object of Affection, the Woman who has your Esteem has also the Degree of your Love. A Man that dotes on a Woman for her Beauty, will whisper his Friend, *That Creature has a great deal of Wit when you are well acquainted with her.* And if you examine the Bottom of your Esteem for a Woman, you will find you have a greater Opinion of her Beauty than any Body else. As to Men, I design to pass most of my Time with the facetious *Harry Bickerstaff*; but *William Bickerstaff*, the most prudent Man of our Family, shall be my Executor.

N<sup>o</sup> 207.

Saturday, August 5, 1710.

*From my own Apartment, August 4.*

HAVING Yesterday Morning received a Paper of Latin Verses, written with very much Elegance in Honour of these my Papers, and being informed at the same Time that they were composed by a Youth under Age, I read them with much Delight, as an Instance of his Improvement. There is not a greater Pleasure in Old Age than seeing young People entertain themselves in such a Manner as that we can partake of their Enjoyments. On such Occasions we flatter ourselves, that we are not quite laid aside in the World, but that we are either used with Gratitude for what we were, or honoured for what we are. A well inclined young Man, and whose good Breeding is founded upon the Principles of Nature and Virtue, must needs take Delight in being agreeable to his Elders, as we are truly delighted when we are not the Jest of them. When I say this, I must confess

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fess I cannot but think it a very lamentable Thing  
 that there should be a Necessity for making that a Rule  
 of Life, which should be, methinks, a meer Instinct of  
 Nature. If Reflection upon a Man in Poverty, whom  
 I once knew in Riches, is an Argument of Commiseration  
 in Men with generous Minds; sure Old Age, which is a  
 Decay from that Vigour which the Young possess, and  
 must certainly (if not prevented against their Will) arrive  
 at, should be more forcibly the Object of that Reverence  
 which honest Spirits are inclined to from a Sense of be-  
 coming themselves liable to what they observe has already  
 overtaken others.

MY three Nephews, whom in *June* last was Twelve-  
 month I disposed of according to their several Capacities  
 and Inclinations; the first to the University, the second  
 a Merchant, and the third to a Woman of Quality as  
 my Page, by my Invitation dined with me to Day. It  
 was my Custom often, when I have a Mind to give myself  
 more than ordinary Cheerfulness, to invite a certain  
 young Gentlewoman of our Neighbourhood to make one  
 in the Company. She did me that Favour this Day.  
 The Presence of a beautiful Woman of Honour, to  
 whose Minds which are not trivially disposed, displays an Alac-  
 rity which is not to be communicated by any other Ob-  
 ject. It was not unpleasant to me to look into her  
 Thoughts of the Company she was in. She smiled at  
 the Party of Pleasure I had thought of for her, which  
 was composed of an old Man and three Boys. My  
 Scholar, my Citizen, and myself, were very soon neg-  
 lected; and the young Courtier, by the Bow he made to  
 her at her Entrance engaged her Observation without a  
 rival. I observed the *Oxonian* not a little discomposed  
 at this Preference, while the Trader kept his Eye upon  
 his Uncle. My Nephew *Will.* had a thousand secret Re-  
 solutions to break in upon the Discourse of his younger  
 Brother, who gave my fair Companion a full Account of  
 the Fashion, and what was reckoned most becoming to  
 his Complexion, and what Sort of Habit appeared best  
 upon t'other Shape. He proceeded to acquaint her who  
 of Quality was well or sick within the Bills of Mortality,  
 and named very familiarly all his Lady's Acquaintance,  
 not forgetting her very Words when he spoke of their  
 Characters.

Characters. Besides all this, he had a Road of Flattery and upon her inquiring what Sort of Woman *Lovely* was in her Person, Really, Madam, says *Jackanapes*, she is exactly of your Height and Shape, but as you are fair, she is a brown Woman. There was no enduring that this Fop should outshine us all at this unmerciful Rate; therefore I thought fit to talk to my young Scholar concerning his Studies; and because he would throw his Learning into present Service, I desired him to repeat to me the Translation he had made of some tender Verses in *Theocritus*. He did so, with an Air of Elegance peculiar to the College to which I sent him. I made some Exceptions to the Turn of his Phrases; which he defended with much Modesty, as believing in that Place the Matter was rather to consult the Softness of a Swain's Passion, than the Strength of his Expressions. It soon appeared, that *Will.* had outstripped his Brother in the Opinion of our young Lady. A little Poetry to one who is bred a Scholar, has the same Effect that a good Carriage of his Person has on one who is to live in Courts. The Favour of Women is so natural a Passion, that I envied both the Boys their Success in the Approbation of my Guest; and I thought the only Person invulnerable was my young Trader. During the whole Meal, I could observe in the Children a mutual Contempt and Scorn of each other, arising from their different Way of Life and Education, and took that Occasion to advertise them of such growing Distastes, which might mislead them in their future Life and disappoint their Friends, as well as themselves, of the Advantages which might be expected from the Diversity of their Professions and Interests.

THE Prejudices, which are growing up between these Brothers from the different Ways of Education, and what create the most fatal Misunderstandings in Life. But all Distinctions of Disparagement merely from our Circumstances, are such as will not bear the Examination of Reason. The Courtier, the Trader, and the Scholar should all have an equal Pretension to the Denomination of a Gentleman. That Tradesman, who deals with me in a Commodity which I do not understand, with Uprightness, has much more Right to that Character, than the



tier that gives me false Hopes, or the Scholar who is at my Ignorance.

THE Appellation of Gentleman is never to be affixed to a Man's Circumstances, but to his Behaviour in

For this Reason I shall ever, as far as I am able, give my Nephews such Impressions as shall make them esteem themselves rather as they are useful to others, than as they are conscious of Merit in themselves. There are many Qualities from which we ought to pretend to the Esteem of others, but such as render us serviceable to them: For *Free Men have no Superiors but Benefactors*. I am going on like a true old Fellow to this Purpose to my Guests, when I received the following Epistle:

S I R,

I HAVE yours, with Notice of a Benefit Ticket of 1000l. per Annum, both inclosed by Mr. Elliot, who has given me Numbers for that Purpose. Your Philosophick Advice came very seasonably to me with that good Fortune; and I must be so sincere with you as to acknowledge, I owe more to present Moderation more to my own Folly than your Wisdom.

You will think this strange till I inform you, that I have fixed my Thoughts upon the 1000l. a Year, and had that Expectation laid down so many agreeable Plans for my Behaviour towards my new Lovers and old Friends, that I have received this Favour of Fortune with an Air of Disappointment. This is interpreted, by all who know me, as the Springs of my Heart, as a wonderful Piece of Humanity. I hope my present State of Mind will grow into Reason; but I confess my Conduct to be now owing to another Cause. However, I know you will approve my taking Notice of Imperfections to find my Way towards Virtue, which is so feeble in us at the best, that we are often blind to our Faults for the first Appearances of it. I am

S I R,

Your most humble Servant,

CHLOE.



*Si dixeris aestuo, sudat.*—Juy.

*Say you are hot, he sweats.*

N<sup>o</sup> 208.

Tuesday, August 8, 1710.

*From my own Apartment, August 7.*

**A**N old Acquaintance who met me this Morning seemed overjoyed to see me, and told me I looked as well as he had known me do these Forty Years: he continued he, not quite the Man you were when we sited together at Lady *Brightly's*. Oh! *Isaac*, those Days are over. Do you think there are any such fine Creatures now living as we then conversed with? He went on with a thousand incoherent Circumstances, which, in his Imagination, must needs please me; but they had the quite contrary Effect. The Flattery with which he began, in telling me how well I wore, was not disagreeable; but the indiscreet Mention of a Set of Acquaintance we had lived, recalled ten thousand Things to my Memory which made me reflect upon my present Condition with Regret. Had he indeed been so kind as, after a long Absence, to felicitate me upon an indolent and easy Age, and mentioned how much he and I had to thank for, who at our Time of Day could walk firmly, cheerily, and converse chearfully, he had kept up more Pleasure in myself. But of all Mankind there are none so shocking as these injudicious civil People. They ordinarily begin upon something that they know must give a Satisfaction; but then, for Fear of the Imputation of Flattery, they follow it with the last Thing in the World of which you would be reminded. It is this that perplexes civil Persons. The Reason that there is such a general Outcry among us against Flatterers, is that there are so very few good Ones. It is the necessary Art in this Life, and is a Part of Eloquence which

want the Preparation that is necessary to all other  
ts of it, That your Audience should be your Well-  
ners: For Praise from an Enemy is the most pleasing  
all Commendations.

IT is generally to be observed, that the Person most  
agreeable to a Man for a Constancy is he that has no  
sing Qualities, but is a certain Degree above great  
perfections, whom he can live with as his Inferior,  
who will either over-look or not observe his little  
fects. Such an easy Companion as this, either now  
then throws out a little Flattery, or lets a Man  
ntly flatter himself in his Superiority to him. If you  
e Notice, there is hardly a rich Man in the World,  
o has not such a led Friend of small Consideration,  
o is a Darling for his Insignificancy. It is a great  
se to have one in our own Shape a Species below us,  
who, without being listed in our Service, is by Na-  
e of our Retinue. These Dependants are of excel-  
t Use on a rainy Day, or when a Man has not a  
nd to dress, or to exclude Solitude, when one has  
ther a Mind to that or to Company. There are of  
good-natured Order, who are so kind as to divide  
mselves, and do these good Offices to many. Five  
six of them visit a whole Quarter of the Town, and  
clude the Spleen without Fees from the Families they  
quent. If they do not prescribe Physick, they can  
Company when you take it. Very great Benefactors  
the Rich, or those whom they call People at their  
se, are your Persons of no Consequence. I have  
own some of them, by the Help of a little Cunning,  
ke delicious Flatterers. They know the Course of  
Town, and the general Characters of Persons: By  
Means they will sometimes tell the most agreeable  
shoods imaginable. They will acquaint you, that  
h an One of a quite contrary Party said, that tho' you  
re engaged in different Interests, yet he had the  
atest Respect for your good Sense and Address.  
hen one of these has a little Cunning, he passes his  
me in the utmost Satisfaction to himself and his  
ends: For his Position is never to report or speak a  
pleasing Thing to his Friend. As for letting him  
on in an Error, he knows Advice against them is

the Office of Persons of greater Talents and less D  
cretion.

THE *Latin* Word for a Flatterer (*Affentator*) i  
plies no more than a Person that barely consents, a  
indeed such an one, if a Man were able to purchase  
maintain him, cannot be bought too dear. Such a  
never contradicts you, but gains upon you, not by  
fulsome Way of commending you in broad Terms, b  
liking whatever you propose or utter; at the fa  
Time is ready to beg your Pardon, and gainsay y  
if you chance to speak Ill of your self. An old La  
is very seldom without such a Companion as this, w  
can recite the Names of all her Lovers, and the Match  
refused by her in the Days when she minded such V  
nities, (as she is pleased to call them, tho' she so ma  
approves the Mention of them). It is to be not  
that a Woman's Flatterer is generally elder than h  
self, her Years serving at once to recommend her  
tronefs's Age, and to add Weight to her Complaisa  
in all other Particulars.

WE Gentlemen of small Fortunes are extreme  
necessitous in this Particular. I have indeed one w  
fmoaks with me often; but his Parts are so low, th  
all the Incense he does me is to fill his Pipe with  
and to be out at just as many Whiffs as I take. T  
is all the Praise or Assent that he is capable of, y  
there are more Hours when I would rather be in  
Company than that of the brightest Man I know. I  
would be an hard Matter to give an Account of t  
Inclination to be flattered; but if we go to the Bot  
of it, we shall find that the Pleasure in it is someth  
like that of receiving Money which lay out. Ever  
Man thinks he has an Estate of Reputation, and is g  
to see one that will bring any of it Home to him: I  
no Matter how dirty a Bag it is conveyed to him in,  
by how clownish a Messenger, so the Money is go  
All that we want to be pleased with Flattery, is to  
lieve that the Man is sincere who gives it us. It is  
this one Accident, that absurd Creatures often outrun  
most skilful in this Art. Their Want of Ability is b  
an Advantage, and their Bluntness, as it is the seem  
Effect of Sincerity, is the best Cover to Artifice.

TEREN

REFERENCE introduces a Flatterer talking to a Coxcomb whom he cheats out of a Livelihood, and a third Person on the Stage makes on him this pleasant remark, *This Fellow has an Art of making Fools Mad*. The Love of Flattery is indeed sometimes the Weakness of a great Mind; but you see it also in Persons who otherwise discover no manner of Relish of any thing above meer Sensuality. These latter it sometimes improves, but always debases the former. A Fool in himself the Object of Pity till he is flattered. By the Force of that his Stupidity is raised into Affectation, and he becomes of Dignity enough to be ridiculous. Remember a Drole, that upon one's saying, the Times are so ticklish that there must great Care be taken what one says in Conversation; answered with an Air of Surprize and Honesty, If People will be free, let them be in the Manner that I am, who never abuse a Man to his Face. He had no Reputation for saying dangerous Truths; therefore when it was repeated, you abuse a Man but to his Face? Yes, says he, I flatter him.

IT is indeed the greatest of Injuries to flatter any the Unhappy, or such as are displeased with themselves for some Infirmary. In this latter Case we have a Member of our Club, that when Sir *Jeffrey* falls asleep, wakens him with Snoring. This makes Sir *Jeffrey* hold up for some Moments the longer, to see there are Men younger than himself among us, who are more Lethargick than he is.

WHEN Flattery is practised upon any other Con-versation, it is the most abject Thing in Nature; nay, we cannot think of any Character below the Flatterer, except he that envies him. You meet with Fellows who are disposed to be as mean as possible in their Condescendances and Expressions; but they want Persons and Talents to rise up to such a Baseness. As a Coxcomb is a Parcel of Parts, so a Flatterer is a Knave of Parts.

THE best of this Order, that I know, is one who disguises it under a Spirit of Contradiction or Reproof. I told an errant Driveler the other Day, That he did not care for being in Company with him, because he had turned his absent Friends into Ridicule. And



upon Lady *Autumn's* disputing with him about some thing that happened at the Revolution, he replied with a very angry Tone, Pray, Madam, give me Leave to know more of a Thing in which I was actually concerned, than you who were then in your Nurse's Arms.



N<sup>o</sup> 209. *Thursday, August 10, 1710.*

*From my own Apartment, August 9.*

**A** NOBLE Painter, who has an Ambition to draw an History Piece, has desired me to give him a Subject on which he may shew the utmost Force of his Art and Genius. For this Purpose I have pitched upon that remarkable Incident between *Alexander the Great* and his Physician. This Prince, in the Midst of his Conquests in *Persia*, was seized by a violent Fever; and according to the Account we have of his Mind, his Thoughts were more employed about his Recovery, as it regarded the War, than as it concerned his own Life. He professed a slow Method worse than Death to him, because it was what he dreaded, an Interruption of his Glory. He desired a speedy Remedy, so it might be a speedy Remedy. During this Impatience of the King, it is well known that *Darius* had offered an immense Sum to any who should take away his Life. But *Philippus*, the most esteemed and most knowing of his Physicians, promised, that within three Days Time he would prepare a Medicine for him which should restore him more expeditiously than could be imagined. Immediately after this Engagement, *Alexander* receives a Letter from the most considerable of his Captains, with Intelligence that *Darius* had bribed *Philippus* to poison him. Every Circumstance imaginable favoured this Suspicion; but this Monarch, who did nothing but in an extraordinary Manner,

concealed the Letter; and while the Medicine was preparing spent all his Thoughts upon his Behaviour in this important Incident. From his long Soliloquy he came to this Resolution: *Alexander must not lie here to be oppressed by his Enemy. I will not believe the Physician guilty; or, I will perish rather by his Guilt, than my own Diffidence.*

AT the appointed Hour *Philippus* enters with the Potion. One cannot but form to one's self on this Occasion the Encounter of their Eyes, the Resolution in the Patient, and the Benevolence in the Countenance of the Physician. The Hero raised himself in his Bed, and holding the Letter in one Hand, and the Potion in the other, drank the Medicine. It will excite my Friend's Pencil and Brain to place this Action in its proper Beauty. A Prince observing the Features of a suspected Traytor after having drank the Poison offered him, is a Circumstance so full of Passion that it will require the highest Strength of his Imagination to conceive it, much more to express it. But as painting is Eloquence and Poetry in Mechanism, I shall give his Idea's, by reading with him the finest Draughts of the Passions concerned in this Circumstance from the most excellent Poets and Orators. The Confidence which *Alexander* assumes from the Air of *Philippus's* Face while he is reading his Accusation, and the generous Diffidence which is to rise in the Features of a falsely accused Man, are principally to be regarded. In this Particular he must heighten his Thoughts, by reflecting, that he is not drawing only an innocent Man traduced, but a Man zealously affected to his Person and Safety, full of Resentment for being thought false. How shall we contrive to express the highest Admiration mingled with Contempt? How shall we in Strokes of a Pencil say, that *Philippus* did to his Prince on this Occasion? Sir, *My Life never depended on yours more than it does now. Without knowing this Secret, I prepared the Potion, which you have taken as what concerned Philippus no less than Alexander; and there is nothing new in this Adventure, but that it makes me still more admire the Generosity and Confidence of my Master.* *Alexander* took him by the Hand, and said, *Philippus, I am confident you had rather*

ther I had any other Way to have manifested the Faith  
have in you, than a Case which so nearly concerns  
And in Gratitude I now assure you, I am anxious for  
Effect of your Medicine, more for your Sake than my own.

MY Painter is employed by a Man of Sense and  
Wealth to furnish him a Gallery, and I shall join  
with my Friend in the designing Part. It is the great  
Use of Pictures to raise in our Minds either agreeable  
Ideas of our absent Friends; or high Images of emi-  
nent Personages. But the latter Design is, methinks,  
carried on in a very improper Way; for to fill a Room  
full of Battle-Pieces, pompous Histories of Sieges, and  
a tall Hero alone in a Crowd of insignificant Figures  
about him, is of no Consequence to private Men. It  
to place before our Eyes great and illustrious Men  
those Parts and Circumstances of Life wherein their  
haviour may have an Effect upon our Minds, as be-  
such as we partake with them merely as they were  
Men: Such as these, I say, may be just and useful Or-  
naments of an elegant Apartment. In this Collection  
therefore that we are making, we will not have the  
Battles, but the Sentiments of *Alexander*. The Affair  
we were just now speaking of has Circumstances of the  
highest Nature, and yet their Grandeur has little to do  
with his Fortune. If by observing such a Piece, as that  
of his taking a Bowl of Poison with so much Magnani-  
mity, a Man, the next Time he has a Fit of the  
Spleen, is less froward to his Friend or his Servant,  
thus far is some Improvement.

I have frequently thought, that if we had many  
Draughts which were historical of certain Passions, and  
had the true Figure of the great Men we see transported  
by them, it would be of the most solid Advantage im-  
aginable. To consider this mighty Man on one Occa-  
sion administering to the Wants of a poor Soldier, benum-  
med with Cold, with the greatest Humanity; at another,  
barbarously stabbing a faithful Officer: At one  
Time, so generously chaste and virtuous as to give his  
Captive *Statira* her Liberty; at another, burning a  
Town at the Instigation of *Thais*. This Sort of Charac-  
ters in the same Person are what would be more benefi-  
cial Lessons of Morality, than the several Revolutions

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virtue, and

any great Man's Fortune. There are but one or two  
 an Age to whom the pompous Incidents of his Life  
 can be exemplary; but I or any Man may be as sick,  
 good natured, as compassionate, and as angry as *Alex-*  
*ander the Great*. My Purpose in all this Chat is, that  
 excellent a Furniture may not for the future have so  
 mantick a Turn, but allude to Incidents which come  
 within the Fortunes of the ordinary Race of Men. I do  
 not know but 'tis by the Force of this senseless Custom,  
 that People are drawn in Postures they would not for  
 half they are worth be surpris'd in. The unparallel'd  
 mercenousness of some rural 'Squires drawn in Red, or in  
 armour, who never dreamed to destroy any Thing above  
 a Fox, is a common and Ordinary Offence of this Kind.  
 But I shall give an Account of our whole Gallery on  
 another Occasion.



Saturday, August 12, 1710.

*Sheer-Lane, August 11.*

DID myself the Honour this Day to make a Visit  
 to a Lady of Quality, who is one of those who are  
 ever railing at the Vices of the Age, but mean only one  
 vice, because it is the only Vice they are not guilty of.  
 She went so far as to fall foul on a young Woman who  
 has had Imputations; but whether they were just or not,  
 no one knows but herself. However that is, she is in  
 her present Behaviour modest, humble, pious and discreet.  
 I thought it became me to bring this censorious Lady to  
 reason, and let her see she was a much more vicious  
 Woman than the Person she spoke of.

MADAM, said I, you are very severe to this poor  
 young Woman, for a Trespas which I believe Heaven  
 has forgiven her, and for which you see she is for ever  
 out of Countenance. Nay, Mr. *Bickerstaff*, she inter-  
 rupted, if you at this Time of Day contradict People of  
 virtue, and stand up for ill Women — No, no, Ma-  
 dam,

dam, said I, not so fast, she is reclaimed, and I fear never will be. Nay, nay, Madam, do not be in Passion, but let me tell you what you are. You are indeed as good as your Neighbours, but that is but very bad. You are a Woman at the Head of a Family and lead a perfect Town-Lady's Life. You go on your own Way, and consult nothing but your Glafs. When Imperfections indeed you see there, you immediately mend as fast as you can. You may do the same to the Faults I tell you of, for they are much more in your Power to correct.

YOU are to know then, that your visiting Ladies that carry your Virtue from House to House with much Prattle in each other's Applause, and triumph over other People's Faults, I grant you have but the Speculation of Vice in your own Conversations, but promote the Practice of it in all others you have to do with.

AS for you, Madam, your Time passes away in Dressing, Eating, Sleeping and Praying. When you rise in a Morning, I grant you an Hour spent very well; but you come out to dress in so froward a Humour, that the poor Girl, who attends you, curses her very Being in that she is your Servant, for the peevish Things you say to her. When this poor Creature is put into a Way, that Good or Evil are regarded but as they relieve her from the Hours she has and must pass with you. The next you have to do with is your Coachman and Footmen. They convey your Ladyship to Church. While you are praying there, they are cursing, swearing and drinking in an Ale-house. During the Time also which your Ladyship sets apart for Heaven, you are to know, that your Cook is sweating and fretting in Preparation for your Dinner. Soon after your Meal you make Visits, and the whole World that belongs to you speak all the Ill of you which you are repeating of others. You see, Madam, whatever Way you go, all about you are in a very broad one. The Morality of these People it is your proper Business to inquire into; and till you reform them, you had best let your Equals alone; otherwise, if I allow you



you are not vicious, you must allow me you are not  
 virtuous.

I took my Leave, and received at my coming Home  
 the following Letter.

Mr. Bickerstaff,

*HAVE* lived a pure and undefiled Virgin these  
 twenty-seven Years; and I assure you, 'tis with  
 that Grief and Sorrow of Heart I tell you, that I be-  
 come weary and impatient of the Derision of the Gigglers  
 of our Sex, who call me old Maid, and tell me I shall  
 live as an Ape. If you are truly a Patron of the Distressed,  
 and an Adept in Astrology, you will advise whether I  
 shall or ought to be prevailed upon by the Impertinences of  
 my own Sex, to give Way to the Importunities of yours.  
 I assure you I am surrounded with both, tho' at present a  
 Virgin.

I am, &c.

I must defer my Answer to this Lady out of a Point  
 of Chronology. She says, she has been twenty-seven  
 Years a Maid; but I fear, according to a common  
 Error, she dates her Virginity from her Birth, which is  
 a very erroneous Method; for a Woman of twenty is  
 more to be thought chaste so many Years, than a  
 Maid of that Age can be said to have been so long va-  
 rious. We must not allow People the Favour of a  
 Virtue till they have been under the Temptation to  
 the contrary. A Woman is not a Maid till her Birth-  
 day, as we call it, of her fifteenth Year. My Plaintiff  
 therefore desired to inform me, whether she is at pre-  
 sent in her twenty-eighth or forty-third Year, and she  
 will be dispatched accordingly.



———— *Nequeo monstrare, & sentio tantum.* Juv.

*I cannot express it, but conceive it only.*

N<sup>o</sup> 211.

Tuesday, August 15, 1710.

Sunday, August 13.

**I**F there were no other Consequence of it, but bare that Human Creatures on this Day assemble themselves before their Creator, without Regard to their usual Employments, their Minds at Leisure from the Cares of this Life, and their Bodies adorned with the best Attire they can bestow on them; I say, were the meer outward Celebration of a Sabbath all that is expected from Men, even that were a laudable Distinction and a Purpose worthy the Human Nature. But when there is added to it the sublime Pleasure of Devotion, our Being is exalted above itself; and he who spends a seventh Day in the Contemplation of the next Life will not easily fall into the Corruptions of this in the other six. They who never admit Thoughts of this Kind into their Imaginations, lose higher and sweeter Satisfaction than can be raised by any other Entertainment. The most illiterate Man who is touched with Devotion, and uses frequent Exercises of it, contracts a certain Greatness of Mind, mingled with a noble Simplicity, that raises him above those of the same Condition; and there is an indelible Mark of Goodness in those who sincerely possess it. It is hardly possible it should be otherwise; for the Fervours of a pious Mind will naturally contract such an Earnestness and Attention towards a better Being, as will make the ordinary Passages of Life go off with a becoming Indifference. By this a Man in the lowest Condition will not appear mean or in the most splendid Fortune insolent.

AS

AS to all the Intricacies and Vicissitudes under which men are ordinarily entangled, with the utmost Sorrow and Passion, one who is devoted to Heaven, when he falls into such Difficulties, is led by a Clue through a labyrinth. As to this World, he does not pretend to dwell in the Mazes of it, but fixes his Thoughts upon the Certainty, that he shall soon be out of it. And we may ask very boldly, What can be a more sure Consolation than to have an Hope in Death? When Men are arrived at thinking of their very Dissolution with ease, how few Things are there that can be terrible to them? Certainly nothing can be dreadful to such spirits, but what would make Death terrible to them, Unhappiness towards Man, or Impiety towards Heaven. So such as these, as there are certainly many such, the Gratifications of innocent Pleasures are doubled even with reflections upon their Imperfection. The Disappointments which naturally attend the great Promises we make ourselves in expected Enjoyments, strike no Damp upon such Men, but only quicken their Hopes of soon enjoying Joys, which are too pure to admit of Alloy or Anxiety.

IT is thought among the politer Sort of Mankind an Imperfection to want a Relish of any of those Things which refine our Lives. This is the Foundation of the Acceptance which Eloquence, Musick and Poetry make in the World; and I know not why Devotion, considered merely as an Exaltation of our Happiness, should not at least be so far regarded as to be considered. It is possible the very Enquiry would lead Men into such Thoughts and Gratifications as they did not expect to meet with in this Place. Many a good Acquaintance has been lost from a general Prepossession in his Disfavour, and a severe Aspect has often hid under it a very agreeable Companion.

THERE are no distinguishing Qualities among Men which there are not false Pretenders; but tho' none more pretended to than that of Devotion, there are, perhaps, fewer successful Impostors in this Kind than any other. There is something so natively great and good in a Person that is truly devout, that an awkward Man may as well pretend to be genteel, as an Hypocrite to be pious

pious. The Constraint in Words and Actions are equally visible in both Cases, and any Thing set up in the Room does but remove the Endeavourers the farther from their Pretensions. But however the Sense of true Piety is abated, there is no other Motive of Action that can carry us thro' all the Vicissitudes of Life with Alacrity and Resolution. But Piety, like Philosophy, when it is superficial, does but make Men appear the worse for it; and a Principle that is but Half received, does but distract, instead of guiding our Behaviour. When I reflect upon the unequal Conduct of *Lotius*, I see many Things that run directly counter to his Interest; therefore I cannot attribute his Labours for the Publick Good to Ambition. When I consider his Disregard to his Fortune, I cannot esteem him covetous. How then can I reconcile his Neglect of himself, and his Zeal for others? I have long suspected him to be a *little pious*: But no Man ever hid his Vice with greater Caution than he does his Virtue. It was the Praise of a great Roman, That he had rather be, than appear, good. But such is the Weakness of *Lotius*, that I dare say, he had rather be esteemed irreligious than devout. By I know not what Impatience of Raillery he is wonderfully fearful of being thought too great a Believer. A hundred little Devices are made use of to hide a Time of private Devotion; and he will allow you any Suspicion of his being ill employed, so you do not tax him with being well. But alas! How mean is such a Behaviour? To boast of Virtue is a most ridiculous Way of disappointing the Merit of it, but not so pitiful as that of being ashamed of it. How unhappy is the Wretch who makes the most absolute and independent Motive of Action the Cause of Perplexity and Inconstancy? How much another Figure does *Callicola* make with all who know him. His great and superior Mind, frequently exalted by the Raptures of Heavenly Meditation, is to all his Friends of the same Use as if an Angel were to appear at the Decision of their Disputes. They very well understand he is as much disinterested and unbiassed as such a Being. He considers all Applications made to him, as those Addresses will affect his own Application to Heaven. All his Determinations are delivered with a beautiful Humility.

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; and he pronounces his Decisions with the Air  
 one who is more frequently a Suppliant than  
 Judge.  
 THUS humble, and thus great, is the Man who  
 moved by Piety, and exalted by Devotion. But be-  
 and this recommended by the Masterly Hand of a great  
 vine I have heretofore made bold with.  
 IT is such a Pleasure as can never cloy or overwork  
 Mind; a Delight that grows and improves under  
 thought and Reflection; and while it exercises, does also  
 clear itself to the Mind. All Pleasures that affect the  
 body must needs weary, because they transport; and all  
 transportation is a Violence; and no Violence can be last-  
 ing, but determines upon the falling of the Spirits, which  
 is not able to keep up that Height of Motion that the  
 Pleasure of the Senses raises them to. And therefore how  
 inevitably does an immoderate Laughter end in a Sigh,  
 which is only Nature's Recovering itself after a Force  
 given to it: But the Religious Pleasure of a well-disposed  
 Mind moves gently, and therefore constantly. It does not  
 consist by Rapture and Ecstasy, but is like the Pleasure  
 of Health, greater and stronger than those that call up  
 the Senses with grosser and more affecting Impressions.  
 No Man's Body is as strong as his Appetites; but Hea-  
 ven has corrected the Boundlessness of his voluptuous De-  
 sires by stinting his Strengths, and contracting his Capaci-  
 ties. — The Pleasure of the Religious Man is an easy  
 and a portable Pleasure, such an one as he carries about  
 in his Bosom, without alarming either the Eye or the  
 Envy of the World. A Man putting all his Pleasures  
 into this one, is like a Traveller putting all his Goods into  
 one Jewel; the Value is the same, and the Convenience  
 greater.





N<sup>o</sup> 212.

Thursday, August 17, 1710.

*From my own Apartment, August 16.*

**I** HAVE had much Importunity to answer the following Letter.

*Mr. Bickerstaff,*

**R**EADING over a Volume of yours, I find the Words Simplex Munditiis mentioned as a Description of a very well dressed Woman. I beg of you, for the Sake of the Sex, to explain these Terms. I cannot comprehend what my Brother means when he tells me they signify my own Name, which is,

S I R,

Your humble Servant,  
Plain English

I think the Lady's Brother has given us a very good Idea of that elegant Expression, it being the greatest Beauty of Speech to be close and intelligible. To this End nothing is to be more carefully consulted than Plainness. In a Lady's Attire this is the single Excellence; for to be what some People call fine, is the same Vice in that Case, as to be florid is in Writing or Speaking. I have studied and Writ on this important Subject till I almost despair of making a Reformation in the Females of this Island, where we have more Beauty than in any Spot in the Universe, if we did not disguise it by false Garniture, and detract from it by impertinent Improvements. I have by me a Treatise concerning Pinners, which I have some Hopes will contribute to the Amendment of the present Head-dresses, to which I have solid and unanswerable Objections. But most of the Errors in that and other Particulars of adorning the Head, are crept into the World from the

Ignorance

ignorance of modern Tirewomen; for it is come to that Pass, that an aukward Creature in the first Year of her Apprenticeship, that can hardly stick a Pin, shall be upon her to dress a Woman of the first Quality. However it is certain, that there requires in a good Tirewoman a perfect Skill in Opticks; for all the Force of Ornament is to contribute to the Intention of the Eyes. Thus she who has a Mind to look killing, must trim her Face accordingly, and not leave her Eyes and Cheeks undressed. There is *Araminta* so sensible of this, that she never will see even her own Husband without a Hood on. Can any one living bear to see Miss *Armel*, lean as she is, with her Hair tied back after the modern Way? But such is the Folly of our Ladies, that because one who is a Beauty, out of Ostentation of her being such, takes Care to wear something that she knows cannot be of any Consequence to her Complexion; I say, our Women run on so heedlessly in the Fashion, that tho' it is the Interest of some to hide as much of their Faces as possible, yet because a leading Toast appeared with a backward Head-dress the rest shall follow the Mode, without observing that the Author of the Fashion assumed it, because it could become no one but herself.

*FLAVIA* is ever well dressed, and always the gentlest Woman you meet: But the Make of her Mind very much contributes to the Ornament of her Body. She has the greatest Simplicity of Manners of any of her Sex. This makes every Thing look native about her, and her Cloaths are so exactly fitted, that they appear as if they were Part of her Person. Every one that sees her knows her to be of Quality; but her Distinction is owing to her Manner, and not to her Habit. Her Beauty is full of Attraction, but not of Allurement. There is such a Composure in her Looks, and Propriety in her Dress, that you would think it impossible she should change the Garb you one Day see her in for any Thing so becoming, till you next Day see her in another. There is no other Mystery in this, but that however she is apparelled, she is herself the same: For there is so immediate a Relation between our Thoughts and Gestures, that a Woman must think well to look well.

BUT

BUT this weighty Subject I must put off for some other Matters, in which my Correspondents are urgent for Answers, which I shall do where I can, and appeal to the Judgment of others where I cannot.

Mr. Bickerstaff,

August 15, 1710

**T**AKING the Air t'other Day on Horseback in the Green-Lane that leads to Southgate, I discovered coming towards me a Person well mounted in a Mask; and I accordingly expected, as any one would, to have been robbed. But when we came up with each other, the Spark, to my greater Surprise, very peacefully gave me the Way; which made me take Courage enough to ask him if he masqueraded, or how? He made me no Answer but still continued incognito. This was certainly an Ass, in a Lion's Skin, a harmless Bull-beggar, who delights to fright innocent People, and set them a galloping. I bethought myself of putting as good a Jest upon him, and had turned my Horse, with a Design to pursue him to London, and get him apprehended, on Suspicion of being a High-wayman: But when I reflected, that 'twas the proper Office of the Magistrate to punish only Known and that we had a Censor of Great Britain for People of another Denomination, I immediately determined to prosecute him in your Court only. This unjustifiable Frolic I take to be neither Wit nor Humour, therefore hope you will do me, and as many others as were that Day frightened by Justice. I am,

S I R,

Your Friend and Servant,

J. B.

S I R,

**T**HE Gentleman begs your Pardon, and frights you out of Fear of frightening you, for he is just come out of the Small-Pox.

Mr. Bickerstaff,

**Y**OUR Distinction concerning the Time of commencing Virgins is allowed to be Just. I write you Thanks for it, in the twenty-eighth Year of Life, and twelfth of my Virginitv. But I am to ask you another

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Question: *May a Woman be said to live any more Years a Maid than she continues to be courted?*

I am, &c.

S I R,

August 15, 1710.

OBSERVE that the Post-Man of Saturday last, giving an Account of the Action in Spain, has this elegant Turn of Expression; General Stanhope, who in the whole Action expressed as much Bravery as Conduct, received a Contusion in his Right Shoulder. I should be glad to know whether this cautious Politician means to commend or to rally him, by saying, He expressed as much Bravery as Conduct? If you can explain this dubious Phrase, it will inform the Publick, and oblige,

S I R,

Your humble Servant, &c.



Saturday, August 19, 1710.

Sheer-Lane, August 18.

HERE has of late crept in among the downright English a mighty Spirit of Dissimulation. But before we discourse of this Vice, it will be necessary to observe, that the Learned make a Difference between Simulation and Dissimulation. Simulation is a Pretence of what is not, and Dissimulation is a Concealment of what is. The latter is our present Affair. When you go round you in publick Places in this Island, you see a Generality of Mankind carry in their Countenance an Air of Challenge or Defiance; and there is no such Man to be found among us who naturally strives to do more Honours and Civilities than he receives. This Sullenness or Stubbornness of Complexion is hardly to be conquered by any of our Islanders. For which Reason, however they may pretend to chouse one another, they make but very awkward Rogues; and their Dislike of each other is seldom so well dissembled, but it is suspected.

suspected. When once it is so, it had as good be possessed. A Man who dissembles well must have none of what we call Stomach, otherwise he will be cold in his Professions of Good-will where he hates; an Imperfection of the last ill Consequence in Business. This Fierceness in our Natures is apparent from the Conduct of our young Fellows, who are not got into the Schemes and Arts of Life which the Children of the World walk by. One would think that of Course, when a Man of consequence for his Figure, his Mien or his Gravitas passes by a Youth, he should certainly have the first Advances of Salutation; but he is, you may observe, treated in a quite different Manner, it being the very Characteristick of an *English* Temper to defy. As I am an *Englishman*, I find it a very hard Matter to bring myself to pull off the Hat first; but it is the only Way to be upon any good Terms with those we meet with. Therefore the first Advance is of high Moment. Men judge of others by themselves, and he that will command with us, must condescend. It moves one's Spleen very agreeably to see Fellows pretend to be Dissemblers without this Lesson. They are so reservedly complaisant that they have learned to resign their natural Passions, that the Steps they make towards gaining those whom they would be well with, are but so many Marks of what they really are, and not of what they would appear.

THE rough Britains, when they pretend to be useful towards one another, are ridiculous enough; but when they set up for Vices, they have not, and dissemble their Good with an Affectation of Ill, they are insupportable. I know two Men in this Town who make as good Figures as any in it, that manage their Credit so well as to be thought Atheists, and yet say their Prayers Morning and Evening. Tom. Springly t'other Day pretended to go to an Assignment with a married Woman at *Rosamond's Pond*, and was seen soon after receiving the Responses with great Gravity at Six a-Clock Prayers.

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*Sheer-Lane, August 17.*

THOUGH the following Epistle bears a just Accu-  
sation of myself, yet in Regard it is a more advantageous  
piece of Justice to another, I insert it at large.

*Garraway's Coffee-house, August 10.*

Mr. Bickerstaff,

HAVE lately read your Paper, wherein you repre-  
sent a Conversation between a young Lady, your three  
Nephews, and yourself; and am not a little offended at  
the Figure you give your young Merchant in the Presence of  
Beauty. The Topick of Love is a Subject on which a  
Man is more beholden to Nature for his Eloquence, than  
the Instruction of the Schools, or my Lady's Woman.  
From the latter your Scholar and Page must have reaped  
their Advantage above him—I know by this Time  
you have pronounced me a Trader. I acknowledge it, but  
cannot bear the Exclusion from any Pretence of speaking  
agreeably to a Fine Woman, or from any Degree of Gene-  
rality that Way. You have among us Citizens many Well-  
to-do's, but it is for the Justice of your Representations,  
which we, perhaps, are better Judges of, than you (by  
the Account you give of your Nephew) seem to allow.

TO give you an Opportunity of making us some Repa-  
ration, I desire you would tell your own Way the follow-  
ing Instance of heroick Love in the City. You are to re-  
member, that somewhere in your Writings, for enlarging  
the Territories of Virtue and Honour, you have multiplied  
the Opportunities of attaining to heroick Virtue, and have  
stated, that in whatever State of Life a Man is, if he  
does Things above what is ordinarily performed by Men of  
his Rank, he is in those Instances an Hero.

TOM. Trueman, a young Gentleman of eighteen Years  
Age, fell passionately in Love with the beauteous Al-  
bina, Daughter to his Master. Her Regard for him was  
less tender. Trueman was better acquainted with his  
Master's Affairs than his Daughter, and secretly lamented,  
that each Day brought him by many Miscarriages nearer  
to bankruptcy than the former. This unhappy Posture of  
their

their Affairs the Youth suspected was owing to the ill Management of a Factor, in whom his Master had an implicit Confidence. Trueman took a proper Occasion, when his Master was ruminating on his decaying Fortune, to address him for Leave to spend the Remainder of his Time as his foreign Correspondent. During three Years Stay in that Employment he became acquainted with all that concerned his Master, and by his great Address in the Management of that Knowledge saved him 10,000 l. Soon after this Accident Trueman's Uncle left him a considerable Estate. Upon receiving that Advice he returned to England, and demanded Almira of her Father. The Father, overjoyed at the Match, offered him the 10,000 l. he had saved him, with the further Proposal of resigning to him all his Business. Trueman refused both, and retired into the Country with his bride, contented with his own Fortune though perfectly skilled in the Methods of improving it.

IT is to be noted, that Trueman refused 20,000 l. for another young Lady; so that reckoning both his Self-denial he is to have in your Court the Merit of having given 30,000 l. for the Woman he loved. This Gentleman may claim your Justice to, and hope you will be convinced that some of us have larger Views than only Cash Debtor, pro contra Creditor.

Yours,

Richard Traffic

N. B. Mr. Thomas Trueman of Lime-street is entered among the Heroes of Domestick Life.

Charles Lill



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— *Soles & aperta serena*  
*Prospicere, & certis poteris cognoscere signis.* Virg.

*As these of Rains, so Rains once past appear*  
*Sure Signs of Sunshine, and of settled Fair.*

214.

Tuesday, August 22, 1710.

*From my own Apartment, August 21.*

IN every Party there are two Sorts of Men, the *Rigid* and the *Supple*. The *Rigid* are an intractable Race of Mortals, who act upon Principle, and will not, forthwith, fall into any Measures that are not consistent with their received Notions of Honour. These are Persons of a stubborn unpliant Morality, that sullenly adhere to their Friends, when they are disgraced, and to their Principles, though they are exploded. I shall therefore leave up this stiff necked Generation to their own Obstinacy, and turn my Thoughts to the Advantage of the *Supple*, who pay their Homage to Places, and not to Persons; and without enslaving themselves to any particular Scheme of Opinions, are as ready to change their Conduct in Point of Sentiment as of Fashion. The well-disciplined Part of a Court are generally so perfect at their Exercise, that you may see a whole Assembly from front to Rear, face about at once to a new Man of power, though at the same Time they turn their Backs upon him that brought them thither. The great Hardship these complaisant Members of Society are under, seems to be the Want of Warning upon any approaching Change or Revolution; so that they are obliged in a hurry to tack about with every Wind and stop short in the Midst of a full Career, to the great Surprise and Detraction of their Beholders.

WHEN a Man foresees a decaying Ministry, he has Leisure to grow a Malecontent, reflect upon the present

present Conduct, and by gradual Murmurs fall off from his Friends into a new Party, by just Steps and Measures. For want of such Notices, I have formerly known a well-bred Person refuse to return a Bow of a Man who he thought in Disgrace, that was next Day made Secretary of State; and another, who after a long Neglect of a Minister, came to his Levee, and made Professions of Zeal for his Service the very Day before he was turned out.

THIS produces also unavoidable Confusions and Mistakes in the Descriptions of great Mens Parts and Merits. That antient Lyrick, Mr. D'Urfey, some Years ago writ a Dedication to a certain Lord, in which he celebrated him for the greatest Poet and Critick of the Age, upon a Misinformation in Dyer's Letter, that his noble Patron was made Lord Chamberlain. In short, innumerable Votes, Speeches and Sermons, have been thrown away, and turned to no Account, meerly for Want of due and timely Intelligence. Nay, it has been known, that a Panegyrick has been half-printed, when the Poet upon the Remoyal of the Minister has been forced to alter it into a Satire.

FOR the Conduct therefore of such useful Persons are ready to do their Country Service upon all Occasions. I have an Engine in my Study, which is a Sort of political Barometer, or to speak more intelligibly, *State Weather-Glass*, that by the rising and falling of certain magical Liquor, presages all Changes and Revolutions in Government, as the common Glass does those of the *Weather*. This *Weather-Glass* is said to have been invented by Cardon, and given by him as a Present to his great Countryman and Contemporary Machiavel, which (by the Way) may serve to rectify a received Error in Chronology, that places one of these some Years after the other. How or when it came into my Hands I shall desire to be excused, if I keep to myself; but it is, that I have walked by it for the better Part of a Century to my Safety at least, if not to my Advantage, and have among my Papers a Register of all the Changes that have happened in it from the Middle of Queen Elizabeth's Reign.

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off from the Time of that Princess it stood long at *Settled*. At the latter End of King *James I.* it fell to *Stormy*. It held several Years after at *Stormy*, infomuch as at last despairing of seeing any *Clear Weather* at last I followed the Royal Exile, and some Time after my Glass rise, returned to my native Country, with the rest of the Loyalists. I was then in Hopes to spend the Remainder of my Days in *Settled fair*: But alas! during the greatest Part of that Reign the *English Nation* was in a dead Calm, which, as it is usual, was followed by high Winds and Tempests till of late Years: In which, with unspeakable Joy and Satisfaction, I have seen our political Weather returned to *Settled fair*. I can only observe, that for all this last Summer my Glass pointed at *Changeable*. Upon the whole, I often apply to Fortune *Aeneas's* Speech to the Sibyl:

— *Non ulla laborum,*

*O Virgo, nova mi facies inopinave surgit:*

*Omnia præcepi, atque animo mecum ante peregi.*

THE Advantages, which have accrued to those whom I have advised in their Affairs, by Virtue of this Sort of Science, have been very considerable. A Nephew of mine, who has never put his Money into the Stocks, has taken it out without my Advice, has in a few Years raised five hundred Pounds to almost so many thousands. I for myself, who look upon Riches to consist rather in Content than Possessions, and measure the Greatness of my Mind rather by its Tranquillity than its Ambition, I have seldom used my Glass to make my Way in the World, but often to retire from it. This is a By-path to Happiness, which was first discovered to me by a most pleasing Apothegm of *Pythagoras*: *When the Winds rise, worship the Echo.* That great Philosopher whether to make his Doctrines the more venerable, or to add his Precepts with the Beauty of Imagination, or to awaken the Curiosity of his Disciples, for I will not suppose what is usually said, that he did it to conceal his Wisdom from the Vulgar) has couched several admirable precepts in remote Allusions and mysterious Sentences. The Wind in this Apothegm, are meant State Hurricanes



canes and popular Tumults. When these arise, says worship the Echo; that is, withdraw yourself from Multitude into Desarts, Woods, Solitudes, or the Retirements, which are the usual Habitations of Echo.



No 215.

Tuesday, August 24, 1710.

*From my own Apartment, August 23.*

**L**YSANDER has writ to me out of the Count and tells me, after many other Circumstances, he had passed a great deal of Time with much Pleasure and Tranquillity, till his Happiness was interrupted by an indiscreet Flatterer, who came down into the Parts to visit a Relation. With the Circumstances which he represents the Matter, he had no small Provocation to be offended; for he attacked him in so warm a Season, that he could not have any Relish of Pleasure in it, tho', perhaps, at another Time it might have passed upon him without giving him much Uneasiness: Lysander had, after a long Satiety of the Town, been so happy as to get to a Solitude he extremely liked, and recovered Pleasure he had so long discontinued, that of reading. He was got to the Bank of a Rivulet, covered by a pleasing Shade, and fanned by a soft Breeze, which turned his Mind into that Sort of Composure and Attention, which a Man, though with Indolence, enjoys the utmost Liveliness of his Spirits, and the greatest Strength of Mind at the same Time. In this State, Lysander represents that he was reading *Virgil's Georgicks*, when suddenly the Gentleman abovementioned surprized him, and without any Manner of Preparation falls upon him at once: *What! I have found you at last, after searching all over the Wood! We wanted you at Cards after Dinner, but you are much better employed. I have heard indeed that you are an excellent Scholar. But at the same Time is it not a little unkind to rob the Ladies, who like*

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well, of the Pleasure of your Company? But that is in-  
 the Misfortune of you great Scholars, you are seldom  
 fit for the World as those who never trouble themselves  
 with Books. Well, I see you are taken up with your  
 learning there, and I'll leave you. *Lysander* says he  
 made him no Answer, but took a Resolution to com-  
 in to me.

IT is a substantial Affliction, when Men govern them-  
 selves by the Rules of good Breeding, that by the very  
 force of them they are subjected to the Insolence of  
 those who either never will, or never can, understand  
 them. The superficial Part of Mankind forms to them-  
 selves little Measures of Behaviour from the Outside of  
 things. By the Force of these narrow Conceptions they  
 are among themselves with Applause, and do not ap-  
 prehend they are contemptible to those of higher Un-  
 derstanding, who are restrained by Decencies above  
 their Knowledge from shewing a Dislike. Hence it  
 is that because Complaisance is a good Quality in Con-  
 versation, one Impertinent takes upon him on all Oc-  
 casions to commend; and because Mirth is agreeable,  
 he thinks it fit eternally to jest. I have of late re-  
 ceived many Packets of Letters complaining of these  
 leading Evils. A Lady who is lately arrived at the  
 Country acquaints me, there was in the Stage-Coach where-  
 in she went down a common Flatterer, and a common  
 Bores. These Gentlemen were (she tells me) Rivals  
 for each other's Favour; and adds, if there ever happened a  
 case wherein of two Persons one was not liked more  
 than another, it was in that Journey. They differed  
 only in Proportion to the Degree of Dislike between  
 the Nauseous and the Insipid. Both these Characters of  
 men are born out of a Barrenness of Imagination. They  
 are never Fools by Nature, but become such out of an  
 over-potent Ambition of being what she never intended  
 to be, Men of Wit and Conversation. I therefore think  
 it to declare, That according to the known Laws of  
 the Land, a Man may be a very honest Gentleman,  
 and enjoy himself and his Friend, without being a Wit;  
 I absolve all Men from taking Pains to be such for  
 the Future. As the present Case stands, is it not very  
 happy that *Lysander* must be attacked and applauded  
 VOL. IV. F in

in a Wood, and *Corinna* jolted and commended in Stage-Coach; and this for no Manner of Reason, because other People have a Mind to shew their Part. I grant indeed, if these People (as they have Understanding enough for it) would confine their Accomplishments to those of their own Degree of Talents, it were tolerated; but when they are so insolent as to interrupt the Meditations of the Wise, the Conversations of the Agreeable, and the whole Behaviour of the Modest, becomes a Grievance naturally in my Jurisdiction. Among themselves, I cannot only overlook, but approve. I was present the other Day at a Conversation, where a Man of this Height of Breeding and Sense told a young Woman of the same Form, To be sure, Madam, every Thing must please that comes from a Lady. She answered, I know, Sir, you are so much a Gentleman that you think so. Why this was very well on both Sides, and it is impossible that such a Gentleman and Lady should do other than think well of one another. There are but loose Hints of the Disturbances in human Society, for which there is yet no Remedy: But I shall in a little Time publish Tables of Respect and Civility, which Persons may be instructed in the proper Times and Seasons, as well as at what Degree of Intimacy a Man may be allowed to commend or rally his Companions; the promiscuous License of which is at present far from being among the small Errors in Conversation.

P. S. The following Letter was left, with a Request to be immediately answered, lest the Artifices used against a Lady in Distress may come into common Practice.

S I R,

**M**y eldest Sister buried her Husband about six Months ago, and at his Funeral, a Gentleman of more Art than Honesty, on the Night of his Interment, when she was not herself, but in the utmost Agony of her Grief, spoke to her of the Subject of Love. In that Weakness and Distraction which my Sister was in (as one ready to fall is apt to lean on any Body) he obtained her Promise of Marriage, which was accordingly consummated three Weeks after. There is no Affliction comes alone, but it brings another. My Sister is now ready to lye in.

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ably asks of you, as you are a Friend to the Sex, to let me know who is the lawful Father of this Child, or whether she may not be relieved from this second Marriage, considering it was promised under such Circumstances one may very well suppose she did not what she did voluntarily, but because she was helpless otherwise. She is misinformed something about Engagements made in Gaol, which she thinks the same as to the Reason of the Thing. But, Sir, she relies upon your Advice, and gives you her service; as does

Your humble Servant,

Rebecca Midriffe.

THE Case is very hard, and I fear the Plea she is advised to make, from the Similitude of a Man who is in a Press, will not prevail. But though I despair of Remedy as to the Mother, the Law gives the Child his Choice of his Father where the Birth is thus legally ambiguous.

To Isaac Bickerstaff, Esq;

The humble Petition of the Company of Linen-Drapers, residing within the Liberty of Westminster,

SHEWETH,

THAT there has of late prevailed among the Ladies so great an Affectation of Nakedness, that they have not only left the Bosom wholly bare, but lower'd their Skirts some Inches below the former Mode.

THAT in particular, Mrs. Arabella Overdo has not the least Appearance of Linen, and our best Customers show little above the Small of their Backs.

THAT by this Means your Petitioners are in Danger of losing the Advantage of covering a ninth Part of every Woman of Quality in Great Britain.

YOUR Petitioners humbly offer the Premises to your Indulgence's Consideration, and shall ever, &c.

BEFORE I answer this Petition, I am inclined to examine the Offenders myself.



— *Nugis addere pondus.*

*To add Weight to Trifles.*

N<sup>o</sup> 216. Saturday, August 26, 1710.

*From my own Apartment, August 25.*

**N**ATURE is full of Wonders; every Atom a standing Miracle, and endowed with Qualities, as could not be impressed on it by a Power and Wisdom less than infinite. For this Reason, I would not discourage any Searches that are made in the most minute and trivial Parts of the Creation. However, since the World abounds in the noblest Fields of Speculation, it is, methinks, the Mark of a little Genius to be wholly conversant among Insects, Reptiles, and small creatures, and those trifling Rarities that furnish out the Apartment of a Virtuoso.

THERE are some Men whose Heads are so turned this Way, that though they are utter Strangers to the common Occurrences of Life, they are able to discover the Sex of a Cockle, or describe the Generation of a Mite, in all its Circumstances. They are little versed in the World, that they scarce know a Horse from an Ox; but at the same Time will tell you with a great deal of Gravity, that a Flea is a Rhinoceros, and a Snail an Hermaphrodite. I have known one of these whimsical Philosophers who has set a great Value upon a Collection of Spiders than he would give for a Flock of Sheep, and has sold his Coat off his Back to purchase a Tarantula;

I would not have a Scholar wholly unacquainted with these Secrets and Curiosities of Nature; but certainly the Mind of Man, that is capable of so many higher Contemplations, should not be altogether

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on such mean and disproportioned Objects. Observations of this Kind are apt to alienate us too much from the Knowledge of the World, and to make us serious on Trifles, by which means they expose Philosophy to the Ridicule of the Witty, and Contempt of the Ignorant. In short, Studies of this Nature should be the Diversions, Relaxations and Amusements, not the Care, Business and Concern of Life.

IT is indeed wonderful to consider, that there should be a Sort of learned Men who are wholly employed in gathering together the Refuse of Nature, if I may call so, and hoarding up in their Chests and Cabinets such creatures as others industriously avoid the Sight of. One does not know how to mention some of the most precious Parts of their Treasure, without a Kind of an Apology for it. I have been shewn a Beetle valued at twenty Crowns, and a Toad at an hundred: But we must take this for a general Rule, That whatever appears trivial or obscene in the common Notions of the World, looks grave and philosophical in the Eye of a Virtuoso.

TO shew this Humour in its Perfection, I shall present my Reader with the Legacy of a certain Virtuoso, who laid out a considerable Estate in natural Rarities and Curiosities, which upon his Death-Bed he bequeathed to his Relations and Friends, in the following Words:

*The WILL of a Virtuoso.*

Nicholas Gimcrack, being in sound Health of Mind, but in great Weakness of Body, do by this my last Will and Testament bestow my worldly Goods and Chattels in Manner following:

*Imprimis,* To my dear Wife,  
One Box of Butterflies,  
One Drawer of Shells,  
A Female Skeleton,  
A dried Cockatrice:

*Item,* To my Daughter Elizabeth,  
My Receipt for preserving dead Caterpillars.

As also my Preparations of Winter *May-Dew*, and  
Embryo-Pickle.

*Item*, To my little Daughter *Fanny*,  
Three Crocodiles Eggs.

And upon the Birth of her first Child, if she marries  
with her Mother's Consent,

The Nest of an Humming-Bird.

*Item*, To my eldest Brother, as an Acknowledgment  
for the Lands he has vested in my Son *Charles*, I be-  
queath

My last Year's Collection of Grasshoppers.

*Item*, To his Daughter *Susanna*, being his only Child  
I bequeath my

*English Weeds* pasted on Royal Paper,

With my large Folio of *Indian Cabbage*.

*Item*, To my learned and worthy Friend Dr. *Johan-  
nes Elserickius*, Professor in Anatomy, and my Associate  
in the Studies of Nature, as an eternal Monument of my  
Affection and Friendship for him, I bequeath

My Rat's Testicles, and

Whale's Pizzle,

To him and his Issue Male; and in Default of such  
Issue in the said Dr. *Elserickius*, then to return to my  
Executor and his Heirs for ever.

HAVING fully provided for my Nephew *Isaac*  
by making over to him some Years since,

A horned *Scarabæus*,

The Skin of a Rattle-Snake, and

The Mummy of an *Egyptian King*,

I make no further Provision for him in this my Will.

MY eldest Son *John*, having spoke disrespectfully  
of his little Sister, whom I keep by me in Spirits of  
Wine, and in many other Instances behaved himself un-  
dutifully towards me, I do disinheret, and wholly cut

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from any Part of this my personal Estate, by giving  
a single Cockle-Shell.

TO my second Son *Charles* I give and bequeath all  
Flowers, Plants, Minerals, Mosses, Shells, Peb-  
bles, Fossils, Beetles, Butterflies, Caterpillars, Grass-  
hoppers and Vermin, not above specified: As also all  
Monsters, both wet and dry, making the said  
*Charles* whole and sole Executor of this my last Will  
and Testament, he paying, or causing to be paid, the  
said Legacies within the Space of six Months after  
my Decease. And I do hereby revoke all other Wills  
whosoever by me formerly made.

### ADVERTISEMENT.

WHEREAS an ignorant Upstart in Astrology has pub-  
licly endeavoured to persuade the World, that he is the  
John Partridge, who died the 28th of March 1708.  
We are to certify all whom it may concern, that the true  
John Partridge was not only dead at that Time, but con-  
tinues so to this present Day.

Beware of Counterfeits, for such are abroad.



*Atque Deos atque astra vocat crudelia Mater.*

*Both Gods and Stars the Mother cruel calls.*

Tuesday, August 29, 1710.

From my own Apartment, August 28.

AS I was passing by a Neighbour's House this Morn-  
ing, I over-heard the Wife of the Family speak-  
ing Things to her Husband which gave me much Dis-  
turbance, and put me in Mind of a Character which I  
understand I have so long omitted, and that is, an outragi-  
ous

ous Species of the fair Sex, which is distinguished by the Term *Scolds*. The Generality of Women are by Nature loquacious, therefore meer Volubility of Speech is not to be imputed to them, but should be considered with Pleasure when it is used to express such Passions as tend to sweeten or adorn Conversation; but when thro' Rage Females are vehement in their Eloquence, nothing in the World has so ill an Effect upon the Features; for by the Force of it I have seen the most Amiable become the most Deformed; and she that appeared one of the Graces, immediately turned into one of the Furies: who humbly conceive the great Cause of this Evil may proceed from a false Notion the Ladies have of what we call a modest Woman. They have too narrow a Conception of this lovely Character, and believe they have not at all forfeited their Pretensions to it, provided they have no Imputations on their Chastity. But alas! the young Fellows know they pick out better Women from the Side-Boxes, than many of those who pass upon the World and themselves for modest.

MODESTY never rages, never murmurs, never pouts; when it is ill treated it pines, it beseeches, it languishes. The Neighbour I mention is one of your common modest Women, that is to say, those as are ordinarily reckoned such. Her Husband knows every Pain in Life with her but Jealousy. Now because it is clear in this particular, the Man can't say his Soul is his own, but she cries, No modest Woman is respected now a-days. What adds to the Comedy in this Case is, that it is very ordinary with this Sort of Women to talk in the Language of Distress; they will complain of the forlorn Wretchedness of their Condition, and then the poor helpless Creatures shall throw the nearest Thing they can lay their Hands on at the Person who offends them. Our Neighbour was only saying to her Wife she went a little too fine, when she immediately pulled his Periwig off, and stamping it under her Feet wrung her Hands, and said, Never modest Woman was so used. These Ladies of irresistible Modesty are those who make Virtue unamiable; not that they can be said to be virtuous, but as they live without Scandal; and being under the common Denomination of

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such, Men fear to meet their Faults in those who are agreeable as they are innocent. I take the Bully among Men, and the Scold among Women, to draw the Foundation of their Actions from the same Defect in the Mind. A Bully thinks Honour consists wholly in being brave, and therefore has Respect to no one Rule of Life, if he preserves himself from the Accusation of Cowardice. The froward Woman knows Chastity to be the first Merit in a Woman; therefore since no one can call her one ugly Name, she calls all Mankind all the rest.

THESE Ladies, where their Companions are so prudent as to take their Speeches for any other than exercises of their own Lungs, and their Husbands Patient, gain by the Force of being resisted, and flame into open Fury, which is no way to be opposed but by being neglected; though at the same Time human Folly makes it very hard to relish the Philosophy of condemning even frivolous Reproach. There is a very pretty Instance of this Infirmary in the Man of the best life that ever was, no less a Person than *Adam* himself. According to *Milton's* Description of the first Couple, as soon as they had fallen, and the turbulent Passions of Anger, Hatred and Jealousy, first entered their Breasts, *Adam* grew moody, and talked to his Wife, as you may find it in the 359th Page, and 9th Book, of *Paradise Lost*, in the *Octavo* Edition, which out of Heroicks, and turned into domestick Stile, would run thus:

MADAM, If my Advices had been of any Authority with you when that strange Desire of Gadding possessed this Morning, we had still been happy; but your curious Vanity and Opinion of your own Conduct, which is certainly very wavering when it seeks Occasions of being avoided, has ruined both yourself and me, who trusted you.

EVE had no Fan in Hand to ruffle, or Tucker to pull down, but with a reproachful Air she answered:

SIR, Do you impute that to my Desire of Gadding, which might have happened to yourself with all your Wisdom and Gravity? The Serpent spoke so excellently,



and with so good a Grate, that — Beside, Harm had I ever done him, that he should design me Was I to have been always at your Side, I might well have continued there, and been but your Rib But if I was so weak a Creature as you thought me, did you not interpose your sage Authority more absolute You denied me going as faintly, as you say I resisted the Serpent. Had not you been too easy, neither you nor I now transgressed.

ADAM replied, *Why, Eve, hast thou the Impulse to upbraid me as the Cause of thy Transgression for Indulgence to thee? Thus will it ever be with him who trusts too much to Woman: At the same Time that she refuses to be governed, if she suffers by her Obstinacy she will accuse the Man that shall leave her to herself.*

*Thus they in mutual Accusation spent  
The fruitless Hours, but neither self condemning;  
And of their vain Contest appear'd no End.*

THIS to the Modern will appear but a very fine Piece of Conjugal Enmity; but you are to consider, they were but just begun to be angry, and they want new Words for expressing their new Passions, but Accusing him of letting her go, and telling him how good a Speaker, and how fine a Gentleman the Devil was, we must reckon, allowing for the Improvement of Time, that she gave him the same Provocation as she had called him *Cuckold*: The passionate and familiar Terms, with which the same Case, repeated daily for many thousand Years, has furnished the present Generation, were not then in Use; but the Foundation of Debate has ever been the same, a Contention about the Merit and Wisdom. Our general Mother was a Beauty and hearing there was another now in the World, could not forbear (as Adam tells her) shewing herself, though to the Devil, by whom the same Vanity made her liable to be betrayed.

I cannot, with all the Help of Science and Astrology find any other Remedy for this Evil, but what was the Medicine in this first Quarrel; which was, as appeared

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the next Book, that they were convinced of their being both weak, but the one weaker than the other. If it were possible that the Beauteous could but see a little before a Glass, and see their pretty Countenances grow wild, it is not to be doubted but it would have a very good Effect: But that would require Temper. For Lady Firebrand, upon observing her Features all when her Maid vexed her the other Day, stamp'd Dressing Glass under her Feet. In this Case, when of this Temper is moved, she is like a Witch in Operation, and makes all Things turn round with her. The very Fabrick is in a Vertigo when she begins to charm. In an Instant, whatever was the Occasion that moved her Blood, she has such intolerable Complaints, Betty is so awkward, Tom. can't carry a Message, and her Husband has so little Respect for her, that she, poor Woman, is weary of this Life, and was to be unhappy.

*Desunt multa.*

### ADVERTISEMENT.

THE Season now coming on in which the Town will begin to fill, Mr Bickerstaff gives Notice, That from the first of October next, he will be much wittier than he hitherto been.



*Scriptorum chorus omnis amat nemus & fugit urbes.*

*Hor.*

*All Writers shun the Town, and court the Fields.*

218. *Thursday, August 31, 1710.*

*From my own Apartment, August 30.*

CHANCED to rise very early one particular Morning this Summer, and took a Walk into the Country

Country to divert myself among the Fields and Meadows while the Green was new, and the Flowers in the Bloom. As at this Season of the Year every where is a beautiful Walk, and every Hedge full of Noise, I lost myself with a great deal of Pleasure among several Thickets and Bushes that were filled with a great Variety of Birds, and an agreeable Confusion of Noise which formed the pleasantest Scene in the World to one who had passed a whole Winter in Noise and Smell. The Freshness of the Dews that lay upon every Thing about me, with the cool Breath of the Morning, which inspired the Birds with so many delightful Intimations, created in me the same Kind of animal Pleasure, and made my Heart overflow with such secret Emotions of Joy and Satisfaction as are not to be described or accounted for. On this Occasion I could not but reflect upon a beautiful Simile in *Milton*.

*As one who long in populous City pent,  
Where Houses thick, and Sewers, annoy the Air,  
Forth issuing on a Summer's Morn, to breathe  
Among the pleasant Villages, and Farms  
Adjoined; from each Thing met conceives Delight:  
The Smell of Grain, or teded Grass, or Kine,  
Or Dairy, each rural Sight, each rural Sound.*

THOSE who are conversant in the Writings of polite Authors, receive an additional Entertainment from the Country, as it revives in their Memories those charming Descriptions with which such Authors do frequently abound.

I was thinking of the foregoing beautiful Simile in *Milton*, and applying it to myself, when I observed the Windward of me a black Cloud falling to the Earth in long Trails of Rain, which made me betake myself for Shelter to a House which I saw at a little Distance from the Place where I was walking. As I sat in the Porch, I heard the Voices of two or three Persons, who seemed very earnest in Discourse. My Curiosity was raised when I heard the Names of *Alexander the Great* and *Artaxerxes*; and as their Talk seemed to run of ancient Heroes, I concluded there could not be any

in it; for which Reason I thought I might very  
ly listen to what they said.

AFTER several Parallels between great Men,  
which appeared to me altogether groundless and chime-  
al, I was surpris'd to hear one say, That he valued  
the *Black Prince* more than the Duke of *Vendosme*.  
Now the Duke of *Vendosme* should become a Rival of  
the *Black Prince's*, I could not conceive: And was more  
startled when I heard a second affirm with great Vehe-  
mence, that if the Emperor of *Germany* was not going  
to, he should like him better than either of them. He  
added, That though the Season was so changeable, the  
Duke of *Marlborough* was in blooming Beauty. I was  
pondering to myself from whence they had received  
this odd Intelligence, especially when I heard them  
mention the Names of several other great Generals,  
the Prince of *Hesse*, and the King of *Sweden*, who,  
they said, were both running away. To which they  
added, what I entirely agreed with them in, That the  
Crown of *France* was very weak, but that the Marshal  
*allars* still kept his Colours. At last one of them told  
the Company, If they would go along with him, he  
would shew them a Chimney-Sweeper and a Painted  
Lady in the same Bed, which he was sure would very  
much please them. The Shower which had driven them  
as well as myself into the House, was now over: And as  
they were passing by me into the Garden, I asked them  
to let me be one of their Company.

THE Gentleman of the House told me, if I delight-  
ed in Flowers, it would be worth my while, for that he  
believed he could shew me such a Blow of Tulips as  
was not to be matched in the whole Country.

I accepted the Offer, and immediately found that they  
had been talking in Terms of Gardening, and that the  
Kings and Generals they had mentioned were only so  
many Tulips, to which the Gardeners, according to their  
usual Custom, had given such high Titles and Appella-  
tions of Honour.

I was very much pleas'd and astonish'd at the glo-  
rious Show of these gay Vegetables, that arose in great  
profusion on all the Banks about us. Sometimes I  
considered them with the Eye of an ordinary Spectator

as so many beautiful Objects vernished over with natural Gloss, and stained with such a Variety of Colours as are not to be equall'd in any artificial Dyes or Tinctures. Sometimes I considered every Leaf as an elaborate Piece of Tissue, in which the Threads and Fibres were woven together into different Configurations, which gave a different Colouring to the Light it glanced on the several Parts of the Surface. Sometimes I considered the whole Bed of Tulips, according to the Notion of the greatest Mathematician and Philosopher that ever lived, as a Multitude of Optick Instruments, designed for the separating Light into all those various Colours of which it is composed.

I was awakened out of these my Philosophical Speculations, by observing the Company often seemed to laugh at me. I accidentally praised a Tulip as one of the finest I ever saw; upon which they told me it was a common Fool's Coat. Upon that I praised a second which it seems was but another Kind of Fool's Coat. I had the same Fate with two or three more; for which Reason I desired the Owner of the Garden to let me know which were the finest of the Flowers, for that I was so unskilful in the Art, that I thought the most beautiful were the most valuable, and that those which had the gayest Colours were the most beautiful. The Gentleman smiled at my Ignorance: He seemed a very plain honest Man, and a Person of good Sense, had not his Head been touched with that Distemper which Hippocrates calls the *Τυλιππομανία* Tulippomania; insomuch that he would talk very rationally on any Subject in the World but a Tulip.

HE told me, that he valued the Bed of Flowers which lay before us, and was not above twenty Yards in Length and two in Breadth, more than he would the best hundred Acres of Land in England; and added that it would have been worth twice the Money it is if a foolish Cook-Maid of his had not almost ruined him the last Winter, by mistaking a Handful of Tulip Roots for an Heap of Onions, and by that Means (says he) made me a Dish of Porridge, that cost me above 1000 Sterling. He then shewed me what he thought the finest of his Tulips, which I found received all the

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with value from their Rarity and Oddness, and put me in mind of your great Fortunes, which are not always the greatest Beauties.

I have often looked upon it as a Piece of Happiness, that I have never fallen into any of these fantastical fates, nor esteemed any Thing the more for its being common and hard to be met with. For this Reason, I look upon the whole Country in Spring-time as a spacious Garden, and make as many Visits to a Spot of Maizies, or a Bank of Violets, as a Florist does to his borders and Parterres. There is not a Bush in Blossom within a Mile of me which I am not acquainted with, nor scarce a Daffodil or Cowslip that withers away in my Neighbourhood without my missing it. I walked some in this Temper of Mind through several Fields and Meadows with an unspeakable Pleasure, not without reflecting on the Bounty of Providence, which has made the most pleasing and most beautiful Objects the most ordinary and most common.



— Soluto —

*Qui captat risus hominum, famamque dicatis  
Affectat, niger est; hunc, tu Romane, caveto.*

Avoid him who aims to make Men laugh, and affects the character of a prating Fellow; he is a dangerous Person,

N<sup>o</sup> 219.

Saturday, Sept. 2, 1710.

From my own Apartment, Sept. 1.

NEVER were Men so perplexed as a select Company of us were this Evening with a Couple of professed Wits, who through our ill Fortune, and their own Confidence, had thought fit to pin themselves upon a Gentleman who had owned to them that he was going to

to meet such and such Persons, and named us one by one. These pert Puppies immediately resolved to come with him, and from the Beginning to the End of the Night entertained each other with Impertinences, to which we were perfect Strangers. I am come Home very much tired; for the Affliction was so irksome to me, that it surpasses all other I ever knew, insomuch that I cannot reflect upon this Sorrow with Pleasure, tho' it is past.

A N easy Manner of Conversation is the most desirable Quality a Man can have; and for that Reason Coxcombs will take upon them to be familiar with People whom they never saw before. What adds to the Vexation of it, is, that they will act upon the Foot of knowing you by Fame, and rally with you, as they call it, by repeating what your Enemies say of you; and court you as they think, by uttering to your Face at a wrong Time all the kind Things your Friends speak of you in your Absence.

T H E S E People are the more dreadful, the more they have of what is usually call'd Wit: For a lively Imagination, when it is not governed by a good Understanding, makes such miserable Havock both in Conversation and Business, that it lays you defenceless, and fearful to throw the least Word in its Way, that may give it new Matter for its further Errors.

T O M. MERCET has as quick a Fancy as any one living? but there is no reasonable Man can bear his half an Hour. His Purpose is to entertain, and it is of no Consequence to him what is said, so it be what is called well said; as if a Man must bear a Wound with Silence, because he that pushed at you came up with a good Air and Mein. That Part of Life which we spend in Company, is the most pleasing of all our Moments, and therefore I think our Behaviour in it should have its Laws as well as the Part of our Being, which is generally esteemed the more important. From hence it is, that from long Experience I have made it a Maxim, that however we may pretend to take Satisfaction in sprightly Mirth and high Jollity, there is no great Pleasure in any Company where the Basis of the Society is not mutual Good-will. When this is in the Room, every trifling Circumstance, the most minute Accident

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Absurdity of a Servant, the Repetition of an old  
ry, the Look of a Man when he is telling it, the  
indifferent and the most ordinary Occurrences, are  
atters which produce Mirth and good Humour. I  
nt to spend an Hour after this Manner with some  
ends who enjoy it in Perfection whenever they meet,  
en those Destroyers above-mentioned came in upon us.  
ere is not a Man among them has any Notion of Di-  
stinction of Superiority to one another, either in their  
trunes or their Talents, when they are in Company.  
if any Reflection to the contrary occurs in their  
oughts, it only strikes a Delight upon their Minds,  
t so much Wisdom and Power is in Possession of one  
om they love and esteem.

IN these my Lucubrations, I have frequently dwelt  
on this one Topick. It would make short Work for  
Reformers, for it is only want of making this a Po-  
son that renders some Characters bad, which would  
otherwise be good. *Tom. Mercet* means no Man ill, but  
is ill to every Body. His Ambition is to be witty;  
d to carry on that Design, he breaks through all Things  
t other People hold sacred. If he thought Wit was  
way to be used but to the Advantage of Society, that  
rightlineſs would have a new Turn, and we should ex-  
t what he is going to say with Satisfaction instead of  
ar. It is no Excuse for being mischievous, that a  
an is mischievous without Malice; nor will it be  
ught an Atonement, that the Ill was done not to in-  
e the Party concerned, but to divert the Indifferent.  
IT is, methinks, a very great Error, that we should  
profess Honeſty in Conversation as much as in Com-  
erce. If we consider, that there is no greater Misfor-  
e than to be ill received, where we love the turning a  
an to ridicule among his Friends, we rob him of  
eater Enjoyments than he could have purchased by his  
ealth; yet he that laughs at him, would perhaps be  
e last Man who would hurt him in this Case of less  
eſequence. It has been said, the History of *Don*  
*Quixot* utterly destroyed the Spirit of Gallantry in the  
*Spanish* Nation; and I believe we may say much more  
y, that the Humour of Ridicule has done as much  
ury to the true Relish of Company in *England*.

SUCH

SUCH Satisfaction as arise from the secret Comparison of ourselves to others, with relation to their inferior Fortunes or Merit, are mean and unworthy. The true and high State of Conversation is when Men communicate their Thoughts to each other upon such Subjects, and in such a Manner, as would be pleasant if there were such Thing as Folly in the World; for it is but a low Condition of Wit in one Man which depends upon Folly in another.

P.S. I was here interrupted by the Receipt of my Letters, among which is one from a Lady, who is not a little offended at my Translation of the Discourse between Adam and Eve. She pretends to tell me my own, and she calls it, and quotes several Passages in my Work which tend to the utter Disunion of Man and Wife. Her Epistle will best express her. I have made an Extract of it, and shall insert the most material Passages.

*I suppose you know we Women are not too apt to forgive: For which Reason, before you concern yourself any further with our Sex, I would advise you to answer what is said against you by those of your own. I inclose to you Business enough till you are ready for your Promise of being witty. You must not expect to say what you please, without admitting others to take the same Liberty. Marry come up! You a Censor? Pray read over all these Pamphlets and these Notes upon your Lucubrations, by that Time you shall hear further. It is, I suppose, from such as you that People learn to be censorious, for which I and all our Sex have an utter Aversion; when once People come to take the Liberty to wound Reputations——*

THIS is the main Body of the Letter; but she bid me turn over, and there I find——

Mr. Bickerstaff,

*IF you will draw Mrs. Sisly Trippet according to the inclosed Description, I will forgive you all.*

To Isaac Bickerstaff, Esq;

The humble Petition of Joshua Fairlove of Stepney,

sheweth,

THAT your Petitioner is a general Lover, who for some Months last past has made it his whole Business frequent the By-paths and Roads near his Dwelling, for other Purpose but to hand such of the Fair Sex as are used to pass through them.

HAT he has been at great Expence for clean Gloves, for his Hand with.

HAT towards the Evening he approaches near London, and employs himself as a Convey toward Home.

Your Petitioner therefore most humbly prays,  
That for such his humble Services, he may be allowed the Title of an Esquire.

Mr. Morpheus has Orders to carry the proper Instructions, and the Petitioner is to be hereafter writ to upon Paper, by the Title of Joshua Fairlove, Esq;



*Insani sanus nomen ferat, æquus iniqui,  
Ultra quam satis est, virtutem si petat ipsam.* Hor.

the sober Man be called mad, the just unjust, if he part Virtue more than is proper.

220.

Tuesday, Sept. 5, 1710.

• From my own Apartment, Sept. 4.

HAVING received many Letters filled with Compliments and Acknowledgments for my late useful discovery of the political Barometer, I shall here communicate to the Publick an Account of my Ecclesiastical Barometer, the latter giving as manifest Prognostications



tions of the Changes and Revolutions in Church, as the former does of those in State, and both of them being absolutely necessary for every prudent Subject who is resolved to keep what he has, and get what he can.

THE Church Thermometer, which I am now to treat of, is supposed to have been invented in the Reign of Henry the Eighth, about the Time when that religious Prince put some to Death for owning the Pope's Supremacy, and others for denying Transubstantiation. I do not find however any great Use made of this Instrument till it fell into the Hands of a learned and vigilant Pastor or Minister, (for he frequently wrote himself both the one and the other) who was some Time Vicar of Bray. This Gentleman lived in his Vicarage to a good old Age; and after having seen several Successions of his neighbouring Clergy either burnt or banished, departed this Life with the Satisfaction of having never deserted his Flock, and died Vicar of Bray. As this Glass was first designed to calculate the different Degrees of Heat in Religion, as it raged in Popery, or as it cooled and grew temperate at the Reformation, it was marked at several Distances after the Manner our ordinary Thermometer is to be divided, *viz. Extream hot, Sultry hot, very Hot, Warm, Temperate, Cold, Just freezing, Frost, Hard Frost, Great Frost, Extream Cold.*

IT is well known, that Toricellius, the Inventor of the common Weather-Glass, made the Experiment of a long Tube which held thirty-two Foot of Water; and that a more modern Virtuoso finding such a Machine altogether unwieldy and useless, and considering that thirty-two Inches of Quicksilver weighed as much as many Foot of Water in a Tube of the same Circumference, invented that sizable Instrument which is now in Use. After this Manner, that I might adapt the Thermometer I am now speaking of to the present Constitution of our Church, as divided into *High and Low*, I have made some necessary Variations both in the Tube and the Fluid it contains. In the first Place, I ordered a Tube to be cast in a planetary Hour, and took Care to seal it hermetically, when the Sun was in Conjunction with Saturn. I then took the proper Precautions about the Fluid, which is a Compound of

different Liquors; one of them a Spirit drawn out of strong heady Wine; the other particular Sort of Water, colder than Ice, and clearer than Chryſtal. The Spirit is of a red fiery Colour, and ſo very apt to ferment, that unleſs it be mingled with a Proportion of Water, or pent up very cloſe, it will burſt the Veſſel that holds it, and fly up in Fume and Smoak. The Water on the contrary is of ſuch a ſubtle piercing Cold, unleſs it be mingled with a Proportion of the Spirits, will ſink almoſt through every Thing that it is put into, ſeems to be of the ſame Nature as the Water mentioned by *Quintus Curtius*, which, ſays the Hiſtorian, could be contained in nothing but in the Hoof or (as the *Oxford* Manuſcript has it) in the Skull of an Aſs. The Thermometer is marked according to the following Figure, which I ſet down at length, not only to give my Reader a clear Idea of it, but alſo to fill up my Paper.

*Ignorance.*

*Perſecution.*

*Wrath.*

*Zeal.*

**CHURCH.**

*Moderation.*

*Lukewarmneſs.*

*Infidelity.*

*Ignorance.*

THE Reader will obſerve, that the Church is placed in the middle Point of the Glaſs, between *Zeal* and *Moderation*, the Situation in which ſhe always flouriſhes, and which every good *Engliſhman* wiſhes her, who is a Friend to the Conſtitution of his Country. However, when it mounts to *Zeal*, it is not amiſs; and when it ſinks to *Moderation*, is ſtill in a moſt admirable Temper. The worſt of it is, that when once it begins to riſe, it is ſtill an Inclination to aſcend, inſomuch that it is apt to climb up from *Zeal* to *Wrath*, and from *Wrath* to *Perſecution*, which always ends in *Ignorance*, and very often proceeds from it. In the ſame Manner it frequently ſinks its Progreſs through the lower Half of the Glaſs; and when it has a Tendency to fall, will gradually deſcend

scend from *Moderation* to *Luckwarmness*, and from *Luckwarmness* to *Infidelity*, which very often terminates in *Ignorance*, and always proceeds from it.

IT is a common Observation, that the ordinary Thermometer will be affected by the breathing of People who are in the Room where it stands; and indeed, it is so incredible to conceive how the Glass I am now describing will fall by the Breath of a Multitude crying *Papery*, on the contrary, how it will rise when the same Multitude (as it sometimes happens) cry out in the same Room *The Church is in Danger*.

AS soon as I had finished this my Glass, and adjusted it to the abovementioned Scale of Religion, that I might make proper Experiments with it, I carried it under a Cloak to several Coffee-houses, and other Places of Resort about this great City. At *St. James's* Coffee-house the Liquor stood at *Moderation*; but at *Will's*, to my great Surprise, it subsided to the very lowest Mark of the Glass. At the *Grecian* it mounted but just one Point higher; at the *Rainbow* it still ascended two Degrees higher; *Child's* fetched it up to *Zeal*, and other adjacent Coffee-houses to *Wrath*.

IT fell in the lower Half of the Glass as I went further into the City, till at length it settled at *Moderation*, where it continued all the Time I staid about the *Change*, as also while I passed by the *Bank*. And here I cannot but take Notice, that through the whole Course of my Remarks, I never observed my Glass to rise at the same Time that the Stocks did.

TO compleat the Experiment, I prevailed upon a Friend of mine, who works under me in the *Occult Sciences* to make a Progress with my Glass through the whole Island of *Great Britain*; and after his Return, he presented me with a Register of his Observations. I guessed before-hand at the Temper of several Places he passed through, by the Characters they have had taken out of Mind. Thus that facetious Divine, Dr. Fullbrook speaking of the Town of *Banbury*, near a hundred Years ago, tells us, it was a Place famous for *Cakes* and *Zeal*, which I find by my Glass is true to this Day, as to the latter Part of this Description; though I must confess, it is not in the same Reputation for *Cakes* as

as in the Time of that learned Author; and thus  
 other Places. In short, I have now by me, digested  
 in Alphabetical Order, all the Counties, Corporations  
 and Boroughs in *Great Britain*, with their respective  
 Members, as they stand related to my Thermometer.  
 For this I shall keep to myself, because I would by no  
 means do any Thing that may seem to influence any en-  
 suing Elections.

THE Point of Doctrine which I would propagate  
 by this my Invention, is the same which was long ago  
 advanced by that able Teacher *Horace*, out of whom  
 I have taken my Text for this Discourse: We should be  
 careful not to over-shoot ourselves in the Pursuits even  
 of Virtue. Whether *Zeal* or *Moderation* be the Point  
 to aim at, let us keep Fire out of the one, and Frost  
 out of the other. But alas! the World is too wise to  
 want such a Precaution. The Terms *High-Church* and  
*Low-Church*, as commonly used, do not so much denote  
 a Principle, as they distinguish a Party. They are like  
 the Words of Battle, that have nothing to do with their  
 original Signification, but are only given out to keep a  
 Body of Men together, and to let them know Friends  
 from Enemies.

I must confess, I have considered, with some little  
 Attention, the Influence which the Opinions of these  
 great National Sects have upon their Practice; and do  
 look upon it as one of the unaccountable Things of our  
 Times, that Multitudes of honest Gentlemen, who en-  
 tirely agree in their Lives, should take it in their Heads  
 to differ in their Religion.





— Sicut meus est mei,  
Nescio quid meditans nugarum, & totus in illis.

*As it is my Custom, musing on I know not what, without intent upon Trifles.*

N<sup>o</sup> 221.

Thursday, Sept. 7, 1710.

*From my own Apartment, Sept. 6.*

**A**S I was this Morning going out of my House, a little Boy in a black Coat delivered me the following Letter. Upon asking who he was, he told me, he belonged to my Lady Gimcrack. I did not at first collect the Name; but upon Enquiry, I found it to be the Widow of Sir Nicholas, whose Legacy I lately got some Account of to the World. The Letter ran thus

*Mr. Bickerstaff,*

**I** HOPE you will not be surprized to receive a Letter from the Widow Gimcrack. You know, that I have lately lost a very whimsical Husband, who I find by one of your last Week's Papers, was altogether a Stranger to you. When I married a Gentleman, he had a very handsome Estate; & upon buying a Set of Microscopes, he was chosen Fellow of the Royal Society; from which Time I do not remember ever to have heard him speak as other People did, or talk in a Manner that any of his Family could understand him. He used, however, to pass away his Time very innocently in Conversation with several Members of that learned Body; for which Reason I never advised him against their Company for several Years, till at last I found his Brain quite turned with their Discourses. The first Symptom which he discovered of his being a Virtuoso,

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call him, poor Man! was about fifteen Years  
ago, when he gave me positive Orders to turn off an  
Wedding woman that had been employed in the  
family for several Years. He told me at the same  
time, that there was no such Thing in Nature as a  
seed, and that it was his Design to let his Garden  
produce what it pleased; so that you may be sure it  
makes a very pleasant Show as it now lies. About  
the same Time he took a Humour to ramble up and  
down the Country, and would often bring Home with  
him his Pockets full of Moss and Pebbles. This you  
may be sure gave me a heavy Heart; though at the  
same Time I must needs say, he had the Character  
of a very honest Man, notwithstanding he was reck-  
oned a little weak, till he began to sell his Estate,  
and buy those strange Baubles that you have taken  
notice of. Upon *Midsummer-Day* last, as he was  
walking with me in the Fields, he saw a very odd-  
coloured Butterfly just before us. I observed that he  
immediately changed Colour, like a Man that is sur-  
prized with a Piece of good Luck, and telling me  
that it was what he had looked for above these twelve  
years, he threw off his Coat, and followed it. I  
saw the Sight of them both in less than a Quarter of an  
hour; but my Husband continued the Chase over  
edge and Ditch till about Sunset; at which Time,  
as I was afterwards told, he caught the Butterfly as  
it rested herself upon a Cabbage, near five Miles  
from the Place where he first put her up. He was here  
raised from the Ground by some Passengers in a very  
strange Condition, and brought Home to me about  
midnight. His violent Exercise threw him into a  
fever, which grew upon him by Degrees, and at  
last carried him off. In one of the Intervals of his  
illness, he called to me, and after having excused  
himself for running out his Estate, he told me, That  
he had always been more industrious to improve his  
land than his Fortune; and that his Family must  
ever value themselves upon his Memory as he was a  
poor Man, than a rich one. He then told me, That  
it was a Custom among the *Romans*, for a Man to  
bestow his Slaves their Liberty when he lay upon his  
Death-bed.

\* Death-bed. I could not imagine what this meant,  
 \* after having a little compos'd himself, he order'd  
 \* to bring him a Flea which he had kept for several  
 \* Months in a Chain, with a Design, as he said,  
 \* to give it its Manumission. This was done according  
 \* to his Will, which I have since seen printed in your  
 \* Works Word for Word. Only I take Notice, that you  
 \* have omitted the Codicil which he left a large  
 \* *Concha Veneris*, as it is called, to a Member of the  
 \* Royal Society, who was often with him in his  
 \* Sickness, and assisted him in his Will. And now, Sir,  
 \* I come to the chief Business of my Letter, which is  
 \* to desire your Friendship and Assistance in the  
 \* Disposal of those many Rarities and Curiosities  
 \* which lie upon my Hands. If you know any one  
 \* that has an Occasion for a Parcel of Spiders,  
 \* I will sell them a Pennyworth. I will likewise  
 \* let any one have a Bargain of Cockle-Shells. I  
 \* would also desire your Advice, whether I should  
 \* sell my Beetles in a Lump, or by Retail. The Gentleman  
 \* abovementioned, who was my Husband's Friend,  
 \* would have me make an Auction of all my Goods,  
 \* and is now drawing up a Catalogue of Particulars  
 \* for that Purpose, with the two following Words  
 \* in great Letters over the Head of them, *Stipula  
 Gimcrackiana*. But upon talking with him, I  
 \* begin to suspect he is as mad as poor Sir-Nobody  
 \* was. Your Advice in all these Particulars will be  
 \* a great Piece of Charity to,

S I R,

Your most humble Servant

Elizabeth Gimcrack

I shall answer the foregoing Letter, and give  
 my best Advice, as soon as I can find out the  
 men for the Wares she has to put off. In the mean  
 time I shall give my Reader the Sight of a Letter  
 which I have receiv'd from another Female Correspondent  
 by the same Post.

Good Mr. Bickerstaff,

I AM convinced by a late Paper of yours, that a passionate Woman (which among the common People goes for the Name of a Scold) is one of the most insupportable Creatures in the World. But alas! Sir, what can I do? I have made a thousand Vows and Resolutions every Morning to guard myself against this Frailty, but they are generally broken them before Dinner, and could never my Life hold out till the second Course was set upon the table. What most troubles me is, that my Husband is so patient and good-natured as your own Worship, or any man living can be. Pray give me some Directions, for I would observe the strictest and severest Rules you can think of to cure myself of this Distemper, which is apt to get into my Tongue every Moment. I am,

S I R,

Your most humble Servant, &c.

IN answer to this most unfortunate Lady, I must acquaint her, That there is now in Town an ingenious Physician of my Acquaintance, who undertakes to cure the Vices and Defects of the Mind by inward Medicines or outward Applications. I shall give the World an Account of his Patients and his Cures in other Papers, when I shall be more at Leisure to treat upon this subject. I shall only here inform my Correspondent, that for the Benefit of such Ladies as are troubled with virulent Tongues, he has prepared a Cold Bath, in which there is fastened, at the End of a long pole, a very convenient Chair, curiously gilt and carv'd. When the Patient is seated in this Chair, the Doctor goes up the Pole, and gives her two or three total immersions in the Cold Bath, till such Time as she has quite lost the Use of Speech. This Operation so effectually chills the Tongue, and refrigerates the Blood, that a Woman, who at her Entrance into the Chair is extremely passionate and sonorous, will come out as fit and gentle as a Lamb. The Doctor told me he would not practise this Experiment upon Women of Fashion, had not he seen it made upon those of meaner condition with very good Effect.



*Chryseis udas*

*Ebrius ante fores extincta cum face cantat.*    *Peris*

*Mellow with Wine he sings at Chryseis's Door,  
Torch put out.*

N<sup>o</sup> 222.    Saturday September 9, 1710.

*From my own Apartment, September 8.*

**W**HEREAS by Letters from Nottingham, have Advice, That the young Ladies of that Place complain for Want of Sleep, by Reason of certain riotous Lovers, who for this last Summer have much infested the Streets of that eminent City, with Violins and Bass-Viols, between the Hours of Two and Four in the Morning, to the great Disturbance of many of her Majesty's peaceable Subjects. And when I have been importun'd to publish some Edict against those Midnight Alarms, which under the Name of Serenades, do greatly annoy many well-disposed Persons not only in the Place abovementioned, but also in several of the polite Towns of this Island.

I have taken that Matter into my serious Consideration, and do find that this Custom is by no Means too indulged in this Country and Climate.

IT is indeed very unaccountable, that most of our *British* Youth should take such great Delight in nocturnal Expeditions. Your robust true-born Briton that has not yet felt the Force of Flames and Darts, has a natural Inclination to break Windows; while those whose natural Ruggedness has been soothed and softened by gentle Passions, have as strong a Propensity to languish under them, especially if they have a Fidler be-

222.

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to utter their Complaints: For, as the Custom  
 prevails at present, there is scarce a young Man of any  
 Fashion in a Corporation who does not make Love  
 with the Town-Musick. The Waits often help him  
 through his Courtship; and my Friend Mr. *Banister*  
 told me, he was proffered five hundred Pounds by  
 a young Fellow to play but one Winter under the  
 Window of a Lady that was a great Fortune, but more  
 elegant than ordinary. One would think they hoped to  
 conquer their Mistresses Hearts as People tame Hawks  
 and Eagles, by keeping them awake, or breaking their  
 sleep when they are fallen into it.

I have endeavoured to search into the Original of  
 this impertinent Way of making Love, which accord-  
 ing to some Authors, is of great Antiquity. If we  
 believe *Monsieur Dacier* and other Criticks, *Ho-*  
*mer's* tenth Ode of the third Book was originally a Se-  
 nate. And if I was disposed to shew my Learning, I  
 could produce a Line of him in another Place, which  
 seems to have been the Burthen of an old Heathen Se-  
 nate.

—Audis minus & minus jam,

*Me tuo longas pereunte noctes,*

*Lydia, dormis?*

NOTWITHSTANDING the Opinions of many learned  
 Men upon this Subject, I rather agree with them who  
 are against this Custom, as now practised, to have  
 it introduced by castrated Musicians, who found out  
 this Way of applying themselves to their Mistresses at  
 Night Hours, when Men of hoarser Voices express their  
 Passion in a more vulgar Method. It must be confessed  
 That your *Italian Eunuchs* do practise this Man-  
 ner of Courtship to this Day.

NOT WHOEVER were the Persons that first thought of  
 this Serenade, the Authors of all Countries are unani-  
 mous in ascribing the Invention to *Italy*.

HERE are two Circumstances which qualified  
 this Country above all other for this Midnight Mu-



THE first I shall mention, was the Softness of the Climate.

THIS gave the Lover Opportunities of being abroad in the Air, or of lying upon the Earth whole Hours together, without Fear of Damps or Dews; but as our Tramontain Lovers, when they begin their Midnight Complaint with,

*My Lodging is on the cold Ground,*

WE are not to understand them in the Rigour of the Letter, since it would be impossible for a *British* Son to condole himself long in that Situation without readying for his Mistress. A Man might as well serenade in *Greenland* as in our Region. *Milton* seems to have had in his Thoughts the Absurdity of these Northern serenades in the Censure which he passes upon them:

—Or *Midnight Ball,*  
*Or Serenade, which the starv'd Lover sings*  
*To his proud Fair, best quitted with Disdain.*

THE Truth of it is, I have often pitied, in a Winter-Night, a Vocal Musician, and have attributed much of his Trills and Quavers to the Coldness of the Weather.

THE second Circumstance, which inclined the *Italians* to this Custom, was that Musical Genius which is so universal among them. Nothing is more frequent in that Country, than to hear a Cöbler working to an Opera-Tune. You can scarce see a Porter that has one Nail much longer than the rest, which you find upon Enquiry, is cherished for some Instrument. In short, there is not a Labourer, or Handicraftsman that in the Cool of the Evening does not relieve himself with Solo's and Sonata's.

THE *Italian* soothes his Mistress with a plaintive Voice, and bewails himself in such melting Melancholy that the whole Neighbourhood sympathizes with his Sorrow.

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*Qualis populea mærens Philomela sub umbra  
Flet noctem, ramoq; sedens miserabile carmen  
Integrat, & late mæstis loca questibus implet.*

On the contrary, our honest Countrymen have so little Inclination to Musick, that they seldom begin to sing when they are drunk, which also is usually the Time when they are most disposed to serenade.



*For when upon their ungot Heirs,  
Tb entail themselves and all that's theirs;  
What blinder Bargain e'er was driv'n,  
Or Wager laid at Six and Seven,  
To pass themselves away, and turn  
Their Childrens Tenants ere they're born?*

Hud.

*From my own Apartment, September 11.*

HAVE been very much sollicit'd by *Clarinda*, *Flavia* and *Lysetta*, to reassume my Discourse concerning the Methods of disposing honourably the unmarried Part of the World, and taking off those Bars to it, Jointures and Settlements, which are not only the greatest Impediments towards entering into that State, but also the frequent Causes of Distrust and Animosity when it after it is consummated. I have with very much attention consider'd this Case; and among all the Observations that I have made, through a long Course of Years, I have thought the Coldness of Wives to their Husbands, as well as Disrespect from Children to Parents, to arise from this one Source. This Trade for Minds and Bodies in the Lump, without Regard to either, but as they are accompanied with such Sums of Money, and such Parcels of Land, cannot but produce

a Commerce between the Parties concerned, suitable to the mean Motives upon which they at first came together. I have heretofore given an Account, that the Method of making Settlements was first invented by a cunning Lawyer, who made Use of the covetous Tempers of the Parents of each Side to force two young People into these vile Measures of Diffidence, for no other End but to increase the Skins of Parchment, by which they were put into each other's Possession out of each other's Power. The Law of our Country has given a ample and generous Provision for the Wife, even the Third of the Husband's Estate, and left to her good Humour and his Gratitude the Expectation of further Provision; but the fantastical Method of going further with Relation to their Heirs, has a Foundation in nothing but Pride and Folly: For as all Men wish their Children as like themselves, and as much better as they can possibly, it seems monstrous that we should give out of ourselves the Opportunities of rewarding and discouraging them according to their Deserts. The wife Institution has no more Sense in it, than if a Man should begin a Deed with, *Whereas no Man living knows how long he shall continue to be a reasonable Creature, or an honest Man: And whereas I B. am going to enter into the State of Matrimony with Mrs. D. therefore I shall from henceforth make it indifferent to me whether from this Time forward I shall be a Fool or a Knave: And therefore in full and perfect Health of Body, and a sound Mind not knowing which of my Children will prove better or worse, I give to my First born, be he perverse, ungrateful, impious or cruel, the Lump and Bulk of my Estate and leave one Year's Purchase only to each of my younger Children, whether they shall be brave or beautiful, modest or honourable, from the Time of the Date hereof, whereunto I resign my Senses, and hereby promise to employ my Judgment no further in the Distribution of my worldly Goods from the Day of the Date hereof, hereby further confessing and covenanting, that I am from henceforth married, and dead in Law.*

THERE is no Man that is conversant in modern Settlements, but knows this is an exact Translation of what is inserted in these Instruments. Mens Passions could

ould only make them submit to such Terms; and therefore all unreasonable Bargains in Marriage ought to be set aside, as well as Deeds extorted from Men under Force in Prison, who are altogether as much Masters of their Actions as he that is possessed with a violent Passion.

HOW strangely Men are sometimes partial to themselves, appears by the Rapine of him that has a Daughter's Beauty under his Direction. He will make no scruple of using it to force from her Lover as much of an Estate as is worth 10000*l.* and at the same Time, a Justice on the Bench, will spare no Pains to get a man hanged that has taken but a Horse from him.

IT is to be hoped the Legislature will in due Time take this Kind of Robbery into Consideration, and not suffer Men to prey upon each other, when they are without making the most solemn League, and entering into the strictest Bonds. The only sure Remedy is to fix a certain Rate on every Woman's Fortune; one Price for a Maid, and another for a Widow: For it is of infinite Advantage that there should be no Frauds or Uncertainties in the Sale of our Women.

If any Man should exceed the settled Rate, he ought to be at Liberty after seven Years are over, by which Time his Love may be supposed to abate a little; if it is not founded upon Reason, to renounce the gain, and be freed from the Settlement upon restoration of the Portion; as a Youth married under Fourteen Years old may be off, if he pleases, when he comes to the Age, and as a Man is discharged from all Barriers but that of Marriage, made when he is under twenty-one.

It grieves me when I consider, that these Restraints in Matrimony take away the Advantage we should otherwise have over other Countries, which are sunk by those great Checks upon Propagation, the events. It is thought chiefly owing to these that France and Spain want above Half their Complement of People. Were the Price of Wives always fixed and settled, it would contribute to filling the Nation more with all the Encouragements that can possibly be given to strangers to transplant themselves hither.

I therefore as Censor of *Britain*, till a Law is made, will lay down Rules which shall be observed with Penalty of degrading all that break them, into Prentice Fellows, Smarts, Squibs, Hunting-Horns, Drums and Bagpipes.

THE Females that are guilty of breaking my Order, I shall respectively pronounce to be Kits, Hornpipes, Dulcimers and Kettle-Drums. Such Widows as wear the Spoils of one Husband I will bury, if they attempt to rob another.

I ordain, That no Woman ever demand one Shilling to be paid after her Husband's Death, more than the very Sum she brings him, or an Equivalent for it in Land.

THAT no Settlement be made, in which the Man settles on his Children more than the Reversion of a Jointure, or the Value of it in Money; so that at his Death he may in the Whole be bound to pay his Family but Double to what he has received. I would have the eldest, as well as the rest, have his Provision out of this.

WHEN Men are not able to come up to those Settlements I have proposed, I would have them receive much of the Portion only as they can come up to, and the rest to go to the Woman by Way of Pin-Money, or Separate Maintenance. In this, I think, I determine equally between the two Sexes.

IF any Lawyer varies from these Rules, or is above two Days in drawing a Marriage-Settlement, or uses more Words in it than one Skin of Parchment will contain, or takes above five Pounds for drawing it, I would have him thrown over the Bar.

WERE these Rules observed, a Woman with a fine Fortune, and a great deal of Worth, would be sure to marry according to her Deserts, if the Man's Estate was to be less incumbered in Proportion as her Fortune is less than he might have with others.

A Man of a great deal of Merit, and not much Estate might be chosen for his Worth; because it would not be so difficult for him to make a Settlement.

THE Man that loves a Woman best, would not marry her for not being able to bid so much as another, or for not complying with an extravagant Demand.



A fine Woman would no more be set up to Auction she is now. When a Man puts in for her, her friends or herself take Care to publish it; and the Man it was the first Bidder is made no other Use of but to set the Price. He that loves her, will continue in waiting as long as she pleases, (if her Fortune be thought equal to his) and under Pretence of some Failure in the Rent-Roll, or Difficulties in drawing the Settlement, he is put off till a better Bargain is made with another.

ALL the rest of the Sex that are not rich or beautiful to the highest Degree, are plainly Gainers, and should be married so fast, that the least charming of them should soon grow Beauties to the Batchelors.

WIDOWS might be easily married, if they would, as they do now, set up for discreet, only by being mercenary.

THE making Matrimony cheap and easy, would be the greatest Discouragement to Vice: The Limiting the Expence of Children would not make Men ill inclined, or afraid of having them in a regular Way; and the Men of Merit would not live unmarried, as they often do now, because the Goodness of a Wife cannot be ensured to them; but the Loss of an Estate is certain, and a Man would never have the Affliction of a worthless Heir added to that of a bad Wife.

I am the more serious, large, and particular on this subject, because my Lucubrations, designed for the Encouragement of Virtue, cannot have the desired Success so long as this Incumbrance of Settlements continues on Matrimony.





*Materiam superabat opus. — Ovid.*

*The Workmanship excelled the Substances.*

N<sup>o</sup> 224.

Thursday, Sept. 14, 1710.

*From my own Apartment, Sept. 13.*

**I**T is my Custom, in a Dearth of News, to entertain myself with those Collections of Advertisements that appear at the End of all our publick Prints. I consider as Accounts of News from the little World in the same Manner that the foregoing Parts of the Paper are from the great. If in one we hear that a Sovereign Prince is fled from his Capital City, in the other we hear of a Tradesman who hath shut up his Shop, and is gone away. If in one we find the Victory of a General, in the other we see the Desertion of a private Soldier. I must confess I have a certain Weakness in my Temper, that is often very much affected by these little Domestic Occurrences, and have frequently been caught with Tears in my Eyes over a melancholy Advertisement.

**BUT** to consider this Subject in its most ridiculous Lights, Advertisements are of great Use to the Vulgar. First of all, as they are Instruments of Ambition. A poor Man that is by no Means big enough for the Gazette, may easily creep into the Advertisements; by which Means we often see an Apothecary in the same Paper with a Plenipotentiary, or a Running-Footer with an Ambassador. An Advertisement from *Piccadilly* goes down to Posterity, with an Article from *Malaga* and *John Bartlett of Goodman's Fields* is celebrated in the same Paper with the Emperor of Germany. Thus the Fable tells us, that the Wren mounted as high as an Eagle, by getting upon his Back.

A second Use which this Sort of Writings hath been  
med to of late Years, has been the Management of  
ntroversy, insomuch that above Half the Advertise-  
nts one meets with now a-days are purely polemical.  
he Inventors of *Strops for Razors* have written against  
e another this Way for several Years, and that with  
eat Bitterness; as the whole Argument *pro* and *con* in  
e Case of the *Morning-Gown* is still carried on after the  
ne Manner. I need not mention the severa<sup>l</sup> Proprie-  
ers of Dr. *Anderson's Pills*; nor take Notice of the many  
irical Works of this Nature so frequently published  
Dr. *Clark*, who has had the Confidence to advertise  
on that learned Knight, my very worthy Friend, Sir  
*William Read*: But I shall not interpose in their Quarrel;  
William can give him his own in Advertisements,  
at, in the Judgment of the Impartial, are as well  
ann'd as the Doctor's.

THE third and last Use of these Writings is to  
form the World where they may be furnished with  
most every Thing that is necessary for Life. If a  
Man has Pains in his Head, Cholicks in his Bowels, or  
pots in his Cloaths, he may here meet with proper  
ures and Remedies. If a Man would recover a Wife  
a Horse that is stolen or stray'd; if he wants new  
ermons, Electuaries, Asses Milk, or any Thing else,  
ther for his Body or his Mind, this is the Place to look  
or them in.

THE great Art in writing Advertisements, is the  
inding out a proper Method to catch the Reader's  
ye; without which a good Thing may pass over un-  
bserv'd, or be lost among Commissions of Bankrupts.  
asterisks and Hands were formerly of great Use for  
is Purpose. Of late Years the *N. B.* has been much  
a Fashion, as also little Cuts and Figures, the Inven-  
on of which we must ascribe to the Author of Spring-  
ruffles. I must not here omit the blind *Italian* Cha-  
acter, which being scarce legible, always fixes and de-  
ains the Eye, and gives the curious Reader something  
ke the Satisfaction of prying into a Secret.

BUT the great Skill in an Advertiser is chiefly seen  
the Style which he makes Use of. He is to mention  
be universal Esteem, or general Reputation, of Things  
that

that were never heard of. If he is a Physician or Astrologer, he must change his Lodgings frequently, (though he never saw any Body in them besides his own Family) give publick Notice of it, *For the Information of the Nobility and Gentry*. Since I am thus usefully employed in writing Criticisms on the Works of these dissentive Authors, I must not pass over in Silence an Advertisement, which has lately made its Appearance, and is written altogether in a *Ciceronian* Manner. It was sold to me, with five Shillings, to be inserted among my Advertisements; but as it is a Pattern of good Writing in this Way, I shall give it a Place in the Body of my Paper.

**T**HE highest compounded Spirit of Lavender, the most glorious (if the Expression may be used) enlivening Scent and Flavour that can possibly be, which so raptures the Spirits, delights the Gust, and gives fresh Airs to the Countenance, as are not to be imagined by those that have tried it. The meanest Sort of this Thing is admired by most Gentlemen and Ladies; but this far more, as by far it exceeds it, to the gain of among all a more than common Esteem. It is sold in neat Flint Bottles fit for the Pocket) only at the Golden Key in *Wharton's Court* near *Hollourn-Bars*, for 3 s. 6 d. with Directions.

AT the same Time that I recommend the several Flowers in which this Spirit of Lavender is wrapped up (if the Expression may be used) I cannot excuse my Fellow-Labourers for admitting into their Papers several uncleanly Advertisements, not at all proper to appear in the Works of polite Writers. Among these I must reckon the *Carminative Wind-expelling* Pills. If the Doctor had call'd them only his *Carminative* Pills, it had been as cleanly as one could have wished; but the second Word entirely destroys the Decency of the first. There are other Absurdities of this Nature very gross, that I dare not mention them; and shall therefore dismiss this Subject with a publick Admonition to *Michael Parrot*, That he do not presume any more to mention a certain Worm he knows of, which, by the

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or Affair, has grown seven Foot in my Memory; for, if I  
not must mistaken, it is the same that was but nine  
his own long about six Months ago.

Y the Remarks I have here made, it plainly ap-  
fully that a Collection of Advertisements is a Kind of  
ellany; the Writers of which, contrary to all Au-  
except Men of Quality, give Money to the Book-  
nce, who publish their Copies. The Genius of the  
was for the Seller is chiefly shewn in his Method of ranging  
my Advertisements digesting these little Tracts. The last Paper I took  
writing in my Hand places them in the following Order.

The true *Spanish* Blacking for Shoes, &c.

The beautifying Cream for the Face, &c.

Case and Plaisters, &c.

Nectar and Ambrosia, &c.

Four Freehold Tenements of 15 *l.* per Annum, &c.

\* The Present State of England, &c.

† Annotations upon the Tatler, &c.



— *Si quid novisti rectius istis,*  
*Candidus imperti, si non, his utere mecum.* Hor.

you know any better Rules than these, be candid, and  
impart them; if not, use mine.

225. Saturday, Sept. 16, 1710.

From my own Apartment, Sept. 15.

THE Hours which we spend in Conversation are  
the most pleasing of any which we enjoy; yet,  
ethinks, there is very little Care taken to improve  
selves for the frequent Repetition of them. The com-  
on Fault in this Case, is that of growing too inti-  
mate, and falling into displeasing Familiarities: For it  
a very ordinary Thing for Men to make no other  
Use



Use of a close Acquaintance with each other's Affairs, but to teaze one another with unacceptable Allusions. One would pass over patiently such as converse like Animals, and salute each other with Bangs on the Shoulder, fly Raps with Canes, or other robust Pleasantries permitted by the rural Gentry of this Nation: But even among those who should have more polite Ideas of Conversation, you see a Set of People who invert the Design of Conversation, and make frequent Mention of ungrateful Subjects, nay, mention them because they are ungrateful; as if the Perfection of Society were in knowing how to offend on the one Part, and how to bear an Offence on the other. In all Parts of this populous Town you find the same World made up of an active and a passive Companion: one who has Good Nature enough to suffer all his Friends shall think fit to say, and one who is resolved to make the most of his Good Humour to shew his Parts. In the Trading Part of Mankind I have ever observ'd the Jest went by the Weight of Purfes, and the Ridicule made up by the Gains which arise from it. Thus the Packer allows the Clothier to say what he pleases, and the Broker has his Countenance ready to laugh with the Merchant, tho' the Abuse is to fall on himself, because he knows that, as a Go-between, he shall find his Account in being in the good Graces of a Man of Wealth. Among these just and punctual People the richest Man is ever the better Jester; and they know no such Thing as a Person who shall pretend to a superior Laugh, or a Man, who does not make him Amends by Opportunities of Advantage in another Kind: But among People of a different Way, where the pretended Distinction of Company is only what is raised from Sense and Understanding, it is very absurd to carry on a rough Raillery so far, as that the whole Discourse should turn upon each other's Infirmities, Follies, or Misfortunes.

I was this Evening with a Set of Wags of this Class. They appear generally by two and two; and what is most extraordinary, is, that those very Persons who are most together, appear least of a Mind when joined by either Company. This Evil proceeds from an indifferently Familiarity, whereby a Man is allowed to say the most grating Thing imaginable to another, and it shall be accounted

ounted Weakness to shew an Impatience for the Un-  
 ness. But this and all other Deviations from the  
 gn of pleasing each other when we meet, are de-  
 d from Interlopers in Society, who want Capacity to  
 in a Stock among regular Companions, and therefore  
 ly their Wants by stale Histories, sly Observations,  
 rude Hints, which relate to the Conduct of others.  
 Cohabitants in general run into this unhappy Fault;  
 and their Wives break into Reflections, which are  
 so much *Arabick* to the rest of the Company;  
 and Brothers often make the like Figure from the  
 unjust Sense of the Art of being intimate and fa-  
 ar. It is often said, such a one cannot stand the  
 tion of such a Circumstance; if he cannot, I am  
 it is for want of Discourse, or a worse Reason, that  
 Companion of his touches upon it.

FAMILIARITY, among the truly Well-bred,  
 er gives Authority to trespass upon one another in the  
 minute Circumstance, but it allows to be kinder  
 we ought otherwise to presume to be. *Eusebius* has  
 Humour and Spirit; but there never was a Man  
 is Company who wished he had less; for he under-  
 ds Familiarity so well, that he knows how to make  
 of it in a Way that neither makes himself or his  
 nd contemptible; but if any one is lessened by his  
 dom, it is he himself, who always likes the Place,  
 Diet, and the Reception, when he is in the Company  
 is Friends. Equality is the Life of Conversation;  
 he is as much out who assumes to himself any Part  
 e another, as he who considers himself below the  
 of the Society. Familiarity in Inferiors is Sauciness;  
 superiors, Condescension; neither of which are to  
 Being among Companions, the very Word implying  
 they are to be equal. When therefore we have ab-  
 ed the Company from all Considerations of their  
 ity or Fortune, it will immediately appear, that to  
 e it happy and polite, there must nothing be started  
 h shall discover that our Thoughts run upon any  
 Distinctions. Hence it will arise, that Benevolence  
 become the Rule of Society, and he that is most  
 ing must be most diverting.

THIS Way of talking I am fallen into from the reflection, that I am, wherever I go, entertained with some Absurdity, Mistake, Weakness, or ill Luck of some Man or other, whom not only I, but the Person, who makes me those Relations, has a Value for. It would therefore be a great Benefit to the World, if it could be brought to pass that no Story should be a taking, but what was to the Advantage of the Person of whom it is related. By this Means he that is now a Wit in Conversation, would be considered as a Spreader of News in Business.

BUT above all, to make a Familiar fit for a Bosom Friend, it is absolutely necessary that we should always be inclined rather to hide than rally each others in our intimacies. To suffer for a Fault is a Sort of Atonement, and no Body is concerned for the Offence for which he has made Reparation.

P. S. I have received the following Letter, which rallies me for being Witty sooner than I designed; I have now altered my Resolution, and intend to be facetious till the Day in *October* heretofore mentioned, instead of beginning from that Day.

Mr. Bickerstaff,

Sept. 6, 1709

**B**Y your own Reckoning, you came Yesterday about a Month before the Time you looked yourself, much to the Satisfaction of

Your most obliged

Humble Servant,

Plain Envelope



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*Juvenis quondam, nunc sœmina Cæneus,  
 & in veterem fato revoluta figuram.*

Virg.

*Hand in Hand saw Cæneus go  
 A Virgin once, by the Decrees of Fate  
 (Now after Death) resumes her former State.*

226.

Tuesday, Sept. 19, 1710.

*From my own Apartment, Sept. 18.*

It is one of the Designs of this Paper to transmit to Posterity an Account of every Thing that is memorable in my own Times. For this Reason I shall here publish to the World the Life of a Person who was neither Man nor Woman, as written by one of my ingenious Correspondents, who seems to have imitated *Plutarch* in that multifarious Erudition, and those occasional Dissertations, which he has wrought into the Body of his History. The Life I am putting out, is that of *Margery*, as *John Young*, commonly known by the Name of Dr. Young, who (as the Town very well knows) was a Woman that practised Physick in a Man's Clothes, and after having had two Wives and several Children, died about a Month since.

S I R,

HERE make bold to trouble you with a short Account of the famous Dr. Young's Life, which you may call (if you please) a second Part of the Farce of the Sham Doctor. This perhaps will not seem so strange to you, who (if I am not mistaken) have somewhere mentioned with Honour your Sister *Kirleus* as a Practitioner both in Physick and Astrology: But in the common Opinion of Mankind, a She-Quack is altogether as strange and astonishing a Creature as the Centaur that practised Physick in the Days

*Days of Achilles, or as King Phis in the Rehearsal* Æsculapius, the great Founder of your Art, was particularly famous for his Beard, as we may conclude from Behaviour of a Tyrant, who is branded by Heathen Historians as guilty both of Sacrilege and Blasphemy, having gobbled the Statue of Æsculapius of a thick bushy Beard, and then alledged for his Excuse, That it was Shame the Son should have a Beard, when his Father pollo had none. This latter Instance indeed seems somewhat to favour a Female Professor, since (as I have been told) antient Statues of Apollo are generally made with Head and Face of a Woman: Nay, I have been credibly informed by those who have seen them both, that the famous Apollo in the Belvidera did very much resemble Young. Let that be as it will, the Doctor was a King of Amazon in Physick, that made as great Devastations and Slaughters as any of our chief Heroes in the Art, and was as fatal to the English in these our Days as the famous Joan d' Arc was in those of our Forefathers.

I do not find any Thing remarkable in the Life I am about to write, till the Year 1695. at which Time the Doctor, being about twenty-three Years old, was brought to Bed of a Bastard Child. The Scandal of such a Misfortune gave so great an Uneasiness to pretty Mrs. Peggy (for that was the Name by which the Doctor was then called) that she left her Family, and followed her Lover to London, with a fixed Resolution some Way or other to recover her lost Reputation: But instead of changing her Life, which one would have expected from so good a Disposition of Mind, she took it in her Head to change her Sex. This was soon done by the Help of a Sword and a Pair of Breeches. I have Reason to believe, that her first Design was to turn Man-Midwife, having herself had some Experience in those Affairs: But thinking this too narrow a Foundation for her future Fortune, she at length bought her a Gold Button Coat, and set up for a Physician. Thus we see the same fatal Miscarriage in her Youth made Mrs. Young a Doctor, that formerly made one of the same Sex a Pope.

THE Doctor succeeded very well in his Business at first, but very often met with Accidents that disquieted him. As he wanted that deep magisterial Voice which

Authority for the right to be unfortunate. If the another who diminished down as a had at the Husband. er, that though i d that Na tice, than UCH were ange her Woman, made her th of her H er which a is first Wis e he mar in very Doctor was ; but the twins. T tion of his whom he bo ables him, famous f ld have be met some in Proofs to give th Doctor son Person, on I cannot able Sur g Woman Quack, g scandals ruing Pur Frances I.



Authority to a Prescription, and is absolutely necessary for the right pronouncing of these Words, Take these be unfortunately got the Nickname of the Squeaking Doctor. If this Circumstance alarmed the Doctor, there was another which gave him no small Disquiet, and very much diminished his Gains. In short, he found himself known as a superficial prating Quack, in all Families. He had at the Head of them a cautious Father, or a jealous Husband. These would often complain among one another, that they did not like such a smock-faced Physician; though in Truth had they known how justly he deserved that Name, they would rather have favoured his Advice, than have apprehended any Thing from it.

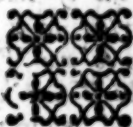
Such were the Motives that determined Mrs. Young to change her Condition, and take in Marriage a virtuous Woman, who lived with her in good Reputation, and made her the Father of a very pretty Girl. But this of her Happiness was soon after destroyed by a Disorder which was too hard for our Physician, and carried off his first Wife. The Doctor had not been a Widow long when he married his second Lady, with whom also he was in very good Understanding. It so happened, that the Doctor was with Child at the same Time that his Lady was; but the little Ones coming both together, they passed for twins. The Doctor having intirely established the Reputation of his Manhood, especially by the Birth of the Boy whom he had been lately delivered, and who very much adorns him, grew into good Business, and was particularly famous for the Cure of Venereal Distempers; but would have had much more Practice among his own Sex, had not some of them been so unreasonable as to demand plain Proofs of their Cure, which the Doctor was not willing to give them. The florid blooming Look, which gave the Doctor some Uneasiness at first, instead of betraying a sick Person, only recommended his Physick. Upon the Occasion I cannot forbear mentioning what I thought a very remarkable Surprize, in one of Moliere's Plays, where a young Woman applies herself to a sick Person in the Habit of a Quack, and speaks to her Patient, who was somewhat scandalized at the Youth of his Physician, to the following Purpose——I begun to practise in the Reign of Francis I. and am now in the hundred and fiftieth Year

Year of my Age; but by the Virtue of my Medicaments, have maintained myself in the same Beauty and Freshness I had at Fifteen. For this Reason Hippocrates lays it down as a Rule, That a Student in Physick should have a sound Constitution, and a healthy Look; which indeed seem as necessary Qualifications for a Physician, as a good Life, and virtuous Behaviour for a Divine. But I return to our Subject. About two Years ago the Doctor was very much afflicted with the Vapours, which grew upon him to such a Degree, that about six Weeks since he made an End of him. His Death discovered the Disease he had acted under, and brought him back again to his former Sex. It is said, that at his Burial the Pall was held up by six Women of some Fashion. The Doctor behind him a Widow, and two fatherless Children, (they may be called so) besides the little Boy before mentioned. In Relation to whom we may say of the Doctor, as good old Ballad about The Children in the Wood say of the unnatural Uncle, that he was Father and Mother in one. These are all the Circumstances that I could find of Doctor Young's Life, which might have given Occasion to many obscene Fictions: But as I know those never have gained a Place in your Paper, I have troubled you with any Impertinence of that Nature, but stuck to the Truth very scrupulously, as I always do. I subscribe myself,

S I R,

Yours,

I shall add, as a Postscript to this Letter, that I have informed the famous Saltero, who sells Coffee in his Coffee-house at Chelsea, has by him a Curiosity which he offers the Doctor to carry on his Imposture, and will give great Satisfaction to the Curious Inquirer.



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*in omnibus invidias, Zoile, nemo tibi.*      Martial.  
*Zoilus, envy every Body, and no Body envies you.*

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227.      *Thursday, Sept. 21, 1710.*

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*From my own Apartment, Sept. 20.*

It is the Business of Reason and Philosophy to soothe and allay the Passions of the Mind, or turn them to vigorous Prosecution of what is dictated by the Understanding. In order to this good End, I would keep a watchful Eye upon the growing Inclinations of Youth, and be particularly careful to prevent their indulging themselves in such Sentiments as may imbitter their more advanced Age. I have now under Cure a young Gentleman, who lately communicated to me, that he was of Men living the most miserably envious. I desired Circumstances of his Distemper; upon which, with sigh that would have moved the most inhuman Breast: Mr. Bickerstaff, said he, I am Nephew to a Gentleman of a very great Estate, to whose Favour I have a Cousin that has equal Pretensions with myself. This Kinsman of mine is a young Man of the highest Merit imaginable, and has a Mind so tender, and so generous, that I can observe he returns my Envy with Pity. He makes me, upon all Occasions, the most obliging Condescensions: And I cannot but take Notice of the Concern he is in to see my Life blasted with this racking Passion, though it is against himself. In the Presence of my Uncle, when I am in the Room, he never speaks so well as he is capable of, but always lowers his Talents and Accomplishments out of Regard to me. What I beg of you, dear Sir, is to instruct me how to love him as I know he

‘ he does me: And I beseech you, if possible, to  
 ‘ my Heart right, that it may no longer be tormented  
 ‘ where it should be pleased, or hate a Man whom  
 ‘ cannot but approve.’

THE Patient gave me this Account with such  
 dour and Openness, that I conceived immediate Hope  
 of his Cure; because in Diseases of the Mind, the  
 Person affected is half recovered when he is sensible of  
 Distemper. Sir, said I, the Acknowledgment of your  
 Kinsman’s Merit is a very hopeful Symptom; for  
 the Nature of Persons afflicted with this Evil, when  
 they are incurable, to pretend a Contempt of the  
 Person envied, if they are taxed with that Weakness.  
 A Man who is really envious, will not allow he is  
 but upon such an Accusation is tormented with the  
 reflection, that to envy a Man is to allow him your  
 inferior. But in your Case, when you examine the  
 bottom of your Heart, I am apt to think it is Avarice  
 which you mistake for Envy. Were it not that you  
 have both Expectations from the same Man, you would  
 look upon your Cousin’s Accomplishments with Pleasure.  
 You that now consider him as an Obstacle to your  
 Interest would then behold him as an Ornament to  
 your Family. I observed my Patient upon this Occasion  
 to cover himself in some Measure; and he owned that  
 that he hoped it was as I imagined; for that in  
 Places but where he was his Rival, he had Pleasure  
 in his Company. This was the first Discourse we  
 upon this Malady; but I do not doubt but, after  
 or three more, I shall by just Degrees soften his  
 into Emulation.

SUCH an Envy as I have here described, may  
 slyly creep into an ingenuous Mind; but the  
 which makes a Man uneasy to himself and others  
 certain Distortion and Perverseness of Temper,  
 renders him unwilling to be pleased with any Thing  
 without him that has either Beauty or Perfection in  
 I look upon it as a Distemper in the Mind, (which  
 know no Moralist that has described in this Light) where  
 a Man cannot discern any Thing which another is  
 fitter of that is agreeable. For which Reason I  
 upon the good-natured Man to be endowed with a

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discerning Faculty which the Envious are altogether deprived of. Shallow Wits, superficial Criticks, conceited Fops, are with me so many blind Men in want of Excellencies. They can behold nothing but Faults and Blemishes, and indeed see nothing that is good. Shew them a Poem, it is Stuff; a Picture is Daubing. They find nothing in Architecture that is not irregular, or in Musick that is not out of Tune. These Men should consider, that it is their own Fault which deforms every Thing, and that the Ugliness is not in the Object, but in the Eye. And as for the Envious Minds, whose Merits are either not discovered, or misrepresented by the envious Part of Mankind, they should rather consider their Defamers with Pity than Indignation. A Man cannot have an Idea of his own Merit in another, which he was never sensible of in himself. Mr. Lock tells us, That upon asking a Man, what he thought Scarlet was? He answered, he believed it was like the Sound of a Trumpet. He was forced to form his Conceptions of Ideas which he had not, by those which he had. In the same Manner, ask an envious Man what he Thinks of Virtue. He will call it Design; What of Good Nature? He will term it Dulness. The Difference is, That the Person before-mentioned was born blind, whereas Men have contracted the Distemper themselves, and are troubled with a Sort of an acquired Blindness. The Devil in *Milton*, though made an Angel of Light, could see nothing to please him even in Paradise, and hated our first Parents, though in their State of Innocence.







— *Veniet manus, auxilio quæ*

*Sit mihi* — Hor.

*I shall have Assistance from some Hand or other.*

N<sup>o</sup> 228. Saturday, September 23, 1710.

*From my own Apartment, September 22.*

A MAN of Business who makes a publick Entertainment, may sometimes leave his Guests, beg them to divert themselves as well as they can his Return. I shall here make use of the same Pretext, (being engaged in Matters of some Importance relating to the Family of the *Bickerstaffs*) and must desire my Readers to entertain one another till I can find Leisure to attend them. I have therefore furnished this Paper, as I have done some few others, with Letters of my ingenious Correspondents, which I have Reason to believe will please the Publick, as much as my own elaborate Lucubrations.

S I R,

Lincoln, Sep.

I HAVE long been of the Number of your Admirers, and take this Opportunity of telling you so. I do not why a Man so famed for Astrological Observations may not be also a good Casuist; upon which Premise it is I ask your Advice in an Affair that at present puzzles quite that slender Stock of Divinity I am Master of. I have now been some Time in Holy Orders, and Fellow of a certain College in one of the Universities; but weary of that unactive Life, I resolve to be doing Good in this Generation. A worthy Gentleman has lately offer'd me a fat Rectory, but means, I perceive his Kinswoman shall have the Benefit of the Clergy. I am a Novice in

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and confess, it startles me how the Body of Abigail can be annexed to Cure of Souls. Sir, will you give us in one of your Tatlers the Original and Dress of Smock-Simony, and show us, that where the are silent, Mens Consciences ought to be so too, you not more oblige our Fraternity of young Divines, and the rest,

Your Humble Servant,

*Highb-Church.*

I am very proud of having a Gentleman of this Name my Admirer, and may some Time or other write a Treatise as he mentions. In the mean Time I do not see why our Clergy, who are very frequently of good Families, should be reproached, if any of them chance to espouse a Hand-Maid with a Rectory Commendam, since the best of our Peers have often sold themselves to the Daughters of very ordinary Tradesmen upon the same valuable Considerations.

Globe in Moorfields, Sept. 16.

Honoured Sir,

I HAVE now finished my Almanack for the next Year, in all the Parts of it, except that which concerns the Weather; and you having shewn your self, by some of your Works, more Weatherwise than any of our modern Astrologers, I most humbly presume to trouble you upon this Head. You know very well, that in our ordinary Almanacks the Wind and Rain, Snow and Hail, Clouds and Sun-shine, have their proper Seasons, and come up as regularly in their several Months as the Fruits and Plants of the Earth. As for my own Part, I freely own to you, that I generally steal my Weather out of some antiquated Almanack, that foretold it several Years ago. Now Sir, what I humbly beg of you is, that you would lend me your private Weather-Glass, in order to fill up this vacant Column in my Works. This, I know, would sell my Almanack beyond any other, and make me a richer Man than Mr. Robin. If you will not grant me this Favour, I must have Recourse to my old Method, and will copy after an

*Almanack which I have by me, and which I was for the Year, when the great Storm was,*

SIR,

The most Humble of

Your Admirers,

T. Phil

THIS Gentleman does not consider, what a strange Appearance his Almanack would make to the Ignorant should he transpose his Weather, as he must do, did follow the Dictates of my Glass. What would the World say to see Summers filled with Colds and Storms and Winters with Calms and Sun-shine, according to the Variations of the Weather, as they might actually appear in a State-Barometer? But let that be as it will, I shall apply my own Invention to my own Use, and if I do not make my Fortune by it, it will be my own Fault.

THE next Letter comes to me from another interested Solicitor.

Mr. Bickerstaff,

I AM going to set up for a Scrivener, and have thought of a Project which may turn both to your Account and mine. It came into my Head, upon reading that last and useful Paper of yours concerning Advertisements: must understand, I have made myself Master in the whole Art of Advertisi<sup>ng</sup>, both as to the Style and the Matter. Now if you and I could so manage it, that we should write Advertisements besides myself, or print any where but in your Paper, we might both of us E<sup>n</sup>rich our Estates in a little Time. For this End I would here propose, That you should enlarge the Design of Advertisements, and have sent you two or three Samples of Work in this Kind, which I have made for particular Friends, and intend to open Shop with. The first is for a Gentleman, who would willingly marry, if he could find a Wife to his Liking; the Second is for a poor Whig, who is lately turned out of his Post; and the Third for a Person of a contrary Party, who is willing to get into one.

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WHEREAS A. B. next Door to the *Pestle and Mortar*, being about Thirty Years old, of a fair Make, with dark colour'd Hair, bright Eye, and a straight Nose, has Occasion for a good humour'd, tall, young Woman, of about 3000*l.* Fortune: These things to give Notice, That if any such young Woman of a good Mind to dispose of herself in Marriage to such a young Man as the above-mentioned, she may be provided with a Husband, a Coach and Horses, and proportionable Settlement.

C. D. designing to quit his Place, has great Quantities of Paper, Parchment, Ink, Wax and Wafers to dispose of, which will be sold at very reasonable Rates.

E. F. a Person of good Behaviour, six Foot high, of a fair Complexion, and sound Principles, wants an Employment. He is an excellent Penman and Accountant, and speaks *French*.



*quæstam meritis sumo superbiam.* Hor.

*Assume the Pride, the Purchase of your Merit.*

229. Tuesday, September 26, 1710.

*From my own Apartment, September 25.*

THE whole Creation preys upon itself: Every living Creature is inhabited. A Flea has a thousand invisible Insects that tease him as he jumps from one Place, and revenge our Quarrels upon him. Every ordinary Microscope shews us, that a Louse is a very lousy Creature. A Whale, besides those Rivers and Oceans in the several Vessels of his Body, which are filled with innumerable Shoals of little Animals, carries about it a whole World of Inhabitants; much that if we believe the Calculations some have

made, there are more living Creatures which are small for the naked Eye to behold about the Levins than there are of visible Creatures upon the Face of the whole Earth. Thus every nobler Creature is, were, the Basis and Support of Multitudes that are Inferiours.

THIS Consideration very much comforts me, when I think on those numberless Vermin that feed upon Paper, and find their Sustainance out of it; I mean small Wits and Scribblers that every Day turn a Page by nibbling at my Lucubrations. This has been so advantageous to this little Species of Writers, that, if I do me Justice, I may expect to have my Statue cut in *Grub-street*, as being a common Benefactor to the Quarter.

THEY say, when a Fox is very much troubled with Fleas, he goes into the next Pool with a Lock of Wool in his Mouth, and keeps his Body in Water till the Vermin get into it, after which he comes out with the Wool, and diving, leaves his Tormentors to seek for themselves, and get their Livelihood where they can. I would have these Gentlemen take Care, I do not serve them after the same Manner; for though I have hitherto kept my Temper pretty well, it is impossible but I may some Time or other discompose, and what will then become of them? Should I lay down my Paper, what a Famine would there be among Hawkers, Printers, Booksellers and Authors? It would be like Dr. *Burges's* dropping his Cloak, with the whole Congregation hanging upon the Skirts of it. I cannot enumerate some of these my doughty Antagonists, I am threatened to be answered weekly *Tit for Tat*: I was determined by the *Whisperer*, haunted by *Tom. Brown*, scolded at by a *Female Tatler*, and slandered by another of the same Character, under the Title of *Isidore*. I have been annotated, retatted, examined, and condoled: But it being my standing Maxim, Never to speak Ill of the Dead, I shall let these Authors rest in Peace, and take great Pleasure in thinking that I have sometimes been the Means of their getting a Bellyful. When I see myself thus surrounded by such formidable Enemies, I often think of the Knight of the Red

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Spencer's Den of Error, who after he has cut off the Dragon's Head, and left it wallowing in a Flood of Blood, sees a thousand monstrous Reptiles making their Attempts upon him, one with many Heads, another with none, and all of them without Eyes.

*The same so sore annoyed has the Knight,  
That, well nigh choaked with the deadly Stink,  
His Forces fail, he can no longer fight;  
Whose Courage when the Fiend perceiv'd to shrink,  
She poured forth out of her Hellish Sink  
Her fruitful cursed Spawn of Serpents small,  
Deformed Monsters, foul, and black as Ink;  
Which swarming all about his Legs did crawl,  
And him encumbered sore, but could not hurt at all.*

*As gentle Shepherd in sweet Even tide,  
When ruddy Phœbus gins to walk in West,  
High on an Hill, his Flock to viewen wide,  
Marks which do bite their hasty Supper best;  
A Cloud of cumbrous Gnats do him molest,  
All striving to infix their feeble Stings,  
That from their Noyance be no where can rest;  
But with his clownish Hands their tender Wings  
He crusheth oft, and oft doth mar their Murmurings.*

IF ever I should want such a Fry of little Authors to attend me, I shall think my Paper in a very decayed Condition. They are like Ivy about an Oak, which adorns the Tree at the same Time that it eats it; or like a great Man's Equipage, that do Honour to the Person on whom they feed. For my Part, when I see myself thus attacked, I do not consider my antagonists as malicious, but hungry, and therefore am resolved never to take any Notice of them.

AS for those who detract from my Labours without being prompted to it by an empty Stomach, in Return of their Censures I shall take Pains to excel, and never to persuade myself, that their Enmity is nothing but their Envy or Ignorance.

GIVE me Leave to conclude like an old Man, and a Moralist, with a Fable:

THE Owls, Bats, and several other Birds of Night were one Day got together in a thick Shade, where they abused their Neighbours in a very sociable Manner. Their Satire at last fell upon the Sun, whom they all agreed to be very troublesome, impertinent and inquisitive. Upon which the Sun, who over-heard them, spoke to them after this Manner: Gentlemen, I wonder how you dare abuse one that you know could in an instant scorch you up, and burn every Mother's Son you? But the only Answer I shall give you, or the vengeance I shall take of you, is, to shine on.



N<sup>o</sup> 230. *Thursday, September 28, 1710.*

*From my own Apartment, September 27.*

THE following Letter has laid before me many great and manifest Evils in the World of Letters which I had over-looked; but they open to me a very busy Scene, and it will require no small Care and Application to amend Errors which are become so universal. The Affectation of Politeness is exposed in this pamphlet with a great deal of Wit and Discernment; that whatever Discourses I may fall into hereafter upon the Subjects the Writer treats of, I shall at present lay the Matter before the World without the least Alteration from the Words of my Correspondent.

*To Isaac Bickerstaff, Esq;*

S I R,

THERE are some Abuses among us of great Consequence, the Reformation of which is properly your Province; though as far as I have been conversant in your Papers, you have not yet considered them. These are the deplorable Ignorance that for some Years has reigned among our English Writers, the great Depreciation of our Taste, and the continual Corruption of our

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nothing here of those who handle particular Sciences, City, Law, Physick, and the like; I mean the Trade in History and Politicks, and the Belles Lettres; together with those by whom Books are not translated, but the common Expressions are) Done out of French, or other Language, and Made English. I cannot observe to you, that till of late Years a Grubstreet was always bound in Sheep-skin, with suitable Printed Paper, the Price never above a Shilling, and taken wholly by common Tradesmen or Country Pedlars; but they appear in all Sizes and Shapes, and in all; They are handed about from Lapsulls in every house to Persons of Quality; are shown in Westminster-Hall and the Court of Requests. You may see gilt and in Royal Paper of five or six hundred, and rated accordingly. I would engage to furnish with a Catalogue of English Books published within compass of seven Years past, which at the first Hand cost you a hundred Pounds, wherein you shall not be able to find ten Lines together of common Grammar or in Sense.

THESE two Evils, Ignorance, and Want of Taste, produced a third; I mean the continual Corruption of English Tongue, which, without some timely Remedy will suffer more by the false Refinements of twenty years past, than it hath been improved in the foregoing. And this is what I design chiefly to enlarge upon, by bringing the former Evils to your Animadversion.

BUT instead of giving you a List of the late Refinements crept into our Language, I here send you the Copy of a Letter I received some Time ago from a most accomplished Person in this Way of Writing; upon which I shall make Remarks. It is in these Terms:

I R,

Cou'd n't get the Things you sent for all about Town — I thôt to ha come down myself, and I'd b' brôt 'um; but I ha'nt don't, and I believe I shal do't that's Paxe — Tom begins to gi'mself Airs, because he's going with the Plenipo's — 'Tis said the French King will bamboozle us agen, which causes many speculations. The Jacks and others of that Kindcy

are very *uppish*, and alert upon't, as you may see in their *Phizz's*——Will Hazard has got the *Hipp*ing lost to the Tune of five hundred Pound, tho' he understands Play very well, no Body better. He has mis't me upon *Rep*, to leave off Play; but you 'tis a Weakness he's too apt to give into, tho' he has much Wit as any Man, no Body more. He has *incog* ever since——The *Mobb's* very quiet with me——I believe you tho't I banter'd you in my last *Country Put*——I shan't leave Town this Month,

THIS Letter is in every Point an admirable Proof of the present polite Way of Writing, nor is it of Authority for being an Epistle: You may gather a Flower in it, with a thousand more of equal Sweetness from the Books, Pamphlets, and single Papers offered every Day in the Coffee-houses: And these are Beauties introduced to supply the Want of Wit, Humour and Learning, which formerly were looked as Qualifications for a Writer. If a Man of Wit, died forty Years ago, were to rise from the Grave for Purpose, How would he be able to read this Letter? And after he had got through that Difficulty, how would he be able to understand it? The first Thing that meets your Eye, is the *Breaks* at the End of almost every Sentence, of which I know not the Use, only that it is a Refinement, and very frequently practised. They will observe the Abbreviations and Elisions, by which Consonants of most obdurate Sound are joined together without one softening Vowel to intervene; and are only to make one Syllable of two, directly contrary to the Example of the *Greeks* and *Romans*, altogether of a *Gotbick* Strain, and a natural Tendency towards relapsing into Barbarity, which delights in Monosyllables, and uniting of mute Consonants, as it is observable in all Northern Languages. And this is still more visible in the next Refinement, which consists in pronouncing the first Syllable in a Word that has many, and dismissing the rest, such as *Phizz*, *Hipp*, *Mobb*, *Pox*, *Rep*, and many more, when we are already overloaded with Monosyllables, which are the Disgrace of our Language. We cram one Syllable, and cut off the rest, as the

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may have killed her Mice after she had bit off their Legs, to prevent them from running away; and if ours be the Reason for Maiming our Words, it will certainly never be the End; for I am sure no other Nation will de- to borrow them. Some Words are hitherto but fair- split, and therefore only in their Way to Perfection, *Lucog*, and *Plenipa*: But in a short Time, 'tis to be ed, they will be further docked to *Inc.* and *Plen.* This Reflection has made me of late Years very impa- for a Peace, which I believe would save the Lives many brave Words, as well as Men. The War has produced Abundance of Polysyllables, which will never be able to live many more Campaigns. *Speculations*, *Opera- tions*, *Preliminaries*, *Ambassadors*, *Pallisadors*, *Cominu- ation*, *Circumvallation*, *Battalions*, as numerous as they are, if they attack us too frequently in our Coffee- houses, we shall certainly put them to Flight, and cut off the Rear.

THE third Refinement observable in the Letter I send you, consists in the Choice of certain Words invented by some *pretty Fellows*, such as *Banter*, *Bamboozle*, *Country Put*, and *Kidney*, as it is there applied; some of which are now struggling for the Vogue, and others are in Possession of it. I have done my utmost for some years past, to stop the Progress of *Mobb* and *Banter*, but have been plainly born down by Numbers and betrayed by those who promised to assist me.

IN the last Place you are to take Notice of certain choice Phrases scatter'd through the Letter, some of them tolerable enough, till they were worn to Rags by servile imitators. You might easily find them though they were not in a different Print, and therefore I need not disturb them.

THESE are the false Refinements in our Style which you ought to correct: First, by Argument and fair Means; but if those fail, I think you are to make Use of your Authority as Censor, and by an annual *Index Expurgatorius* expunge all Words and Phrases that are offensive to good Sense, and condemn those barbarous Mutilations of Vowels and Syllables. In this last Point the usual Pretence is, That they Spell as they Speak: A noble Standard for Language! To depend upon the Caprice



Caprice of every Coxcomb, who, because Words are the  
Cloathing of our Thoughts, cuts them out and dresses  
them as he pleases, and changes them oftner than  
Dress. I believe all reasonable People would be con-  
tent that such Refiners were more sparing in their Words,  
and liberal in their Syllables: And upon this Head I  
be glad you would bestow some Advice upon these  
young Readers in our Churches, who coming up to  
the University full fraught with Admiration of our  
Politeness, will needs correct the Style of their Pre-  
vious Books. In reading the Absolution, they are very  
careful to say *Pardons* and *Absolves*; and in the Prayer  
for the Royal Family, it must be *endue'um*, *enrich'um*, *pro-  
per'um*, and *bring'um*. Then in their Sermons they  
use all the modern Terms of Art, *Sham*, *Banter*, *Mob*, *Libel*,  
*Bully*, *Cutting*, *Shuffling*, and *Palming*; all which  
and many more of the like Stamp, as I have heard them  
often in the Pulpit from such young Sophisters, so I have  
read them in some of those Sermons that have made  
Noise of late. The Design, it seems, is to avoid the  
dreadful Imputation of Pedantry; to shew us, that we  
know the Town, understand Men and Manners, and  
have not been poring upon old unfashionable Books at  
the University.

I should be glad to see you the Instrument of intro-  
ducing into our Style that Simplicity which is the best and  
truest Ornament of most Things in Life, which the polite  
Ages always aimed at in their Building and Dress, (*Simp-  
lex munditiis*) as well as their Productions of Wit. It is  
manifest that all new affected Modes of Speech, whether  
borrowed from the Court, the Town, or the Theatre,  
are the first perishing Parts in any Language; and, as we  
could prove by many hundred Instances, have been so  
ours. The Writings of *Hooker*, who was a Country  
Clergyman, and of *Parsons* the Jesuit, both in the Reign  
of *Queen Elizabeth*, are in a Style that, with very few  
Allowances, would not offend any present Reader, much  
more clear and intelligible than those of *Sir H. Wootton*,  
*Sir Rob. Naunton*, *Osborn*, *Daniel* the Historian, and  
various others who writ later; but being Men of the Court  
and affecting the Phrases then in Fashion, they are often  
either not to be understood, or appear perfectly ridiculous.

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WHAT Remedies are to be applied to these Evils, have not Room to consider, having, I fear, already taken up most of your Paper. Besides, I think it is our Office only to represent Abuses, and yours to redress them. I am with great Respect,

S I R,

Your, &amp;c.

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*Principia obsta*——

*Prevent the Beginnings of Evil.*

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231.

Saturday, Sept. 30, 1710.

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*From my own Apartment, Sept. 29.*

HERE are very many ill Habits that might with much Ease have been prevented, which, after we have indulged ourselves in them, become incorrigible. We have a Sort of Proverbial Expression, of *taking a man down in her Wedding Shoes*, if you would bring it to Reason. An early Behaviour of this Sort, had a remarkable good Effect in a Family wherein I was several Years an intimate Acquaintance.

A Gentleman in *Lincolnshire* had four Daughters, three of which were early married very happily; but the fourth, though no Way inferior to any of her Sisters, either in Person or Accomplishments, had from her Infancy discovered so imperious a Temper, (usually called High Spirit) that it continually made great Uneasiness in the Family, became her known Character in the Neighbourhood, and deterred all her Lovers from de-  
*Writing* themselves. However, in Process of Time, a Gentleman of a plentiful Fortune and long Acquaintance, having observed that Quickness of Spirit to be her only Fault, made his Addresses, and obtained her Consent in Form. The Lawyers finished the Writings, (in which,

which, by the Way, there was no Pin-Money) and were married. After a decent Time spent in the other's House, the Bridegroom went to prepare himself for her Reception. During the whole Course of Courtship, though a Man of the most equal Temper, had artificially lamented to her, that he was the most passionate Creature breathing. By this one Intimement he at once made her understand Warmth of Temper to be what he ought to pardon in her, as well as that it alarmed her against that Constitution in himself. At the same Time thought herself highly obliged by his composed Behaviour which he maintained in her presence. Thus far he with great Success soothed her from being guilty of Violences, and still resolved to give her such a terrible Apprehension of his fiery Spirit, that she should never dream of giving Way to her own. He return'd on the Day appointed for carrying her Home, but instead of a Coach and six Horses, together with the gay Equipage suitable to the Occasion, he appeared without a Servant, mounted on the Skeleton of a Horse, which his Huntsman had the Day before brought in to feast his Dogs on the Arrival of his new Mistress with a Pillion fixed behind, and a Case of Pistols hanging from him, attended only by a Favourite Hound. Well equipped, he in a very obliging (but somewhat polite) Manner, desired his Lady to seat herself on the Cushion, which done, away they crawled. The Road being obstructed by a Gate, the Dog was commanded to stop it: The poor Cur looked up and wagged his Tail at the Master, to shew the Impatience of his Temper. He drew a Pistol and shot him dead. He had no reason done it, but he fell into a thousand Apologies for his unhappy Rashness, and begg'd as many Pardons for his Excesses before one for whom he had so profound Respect. Soon after their Steed stumbled, but with some Difficulty recovered: However, the Bridegroom took Occasion to swear, if he frightened his Wife again, he would run him through! And alas! the poor Animal being now almost tired, made a second fall immediately on which the careful Husband alighted and with great ceremony, first takes off his Lady, and then the Accoutrements, draws his Sword, and falls upon the Huntsman.

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gentleman the Trouble of killing him: Then says to his Wife, Child, prithee take up the Saddle; which she readily did, and tugged it Home, where they found all Things in the greatest Order suitable to their Fortune at the present Occasion. Some Time after, the Father of the Lady gave an Entertainment to all his Daughters and their Husbands, where, when the Wives were seated, and the Gentlemen passing a Toast about, our first married Man took Occasion to observe to the rest of his Brethren, how much, to his great Satisfaction, he found the World mistaken as to the Temper of his Lady, for that she was the most meek and humble Woman breathing. The Applause was received with a loud Laugh: But as a Trial which of them would appear the most Master at Home, he proposed they should all turn and send for their Wives down to them. A Servant was dispatched, and Answer was made by one, that she would come by and by; and another, That she would come when the Cards were out of her Hand, and so on. But no sooner was her Husband's Desire whispered in the Ear of our last married Lady, but the Cards were clapp'd on the Table, and down she comes with, My Dear, would you speak with me? He received her in his Arms, and after repeated Caresses tells her the Experiment, confesses his Good-Nature, and assures her, that since she could now command her Temper, he would no longer disguise his own.

He receiv'd the following Letter with a Dozen of Wine, and cannot but do Justice to the Liquor, and give my Testimony, That I have tried it upon several of my Acquaintance, who were given to impertinent Abbreviations, with great Success.

Mr. Bickerstaff,

Send you by this Bearer, and not per Bearer, a Dozen of that Claret which is to be sold at Garraway's Coffee-house on Thursday the fifth Day of October next. I can assure you I have found by Experience the Efficacy of it, in amending a Fault you complain of in your last. The very first Draught of it has some Effect upon the Stomach of the Drinker, and restores all the Letters taken away by the Elisions so justly complained of. Will. Hazard



ward was cured of his Hypochondria by three Glasses; the Gentleman who gave you an Account of his late disposition, has in publick Company, after the first Quotidian spoke every Syllable of the Word Plenipotentiary.

Yours,



No 232.

Tuesday October 3, 1710.

From my own Apartment, October 2.

I Have received the following Letter from my unfortunate old Acquaintance the Upholsterer, who, observed, had long absented himself from the Bench at the upper End of the Mall. Having not seen him for some Time, I was in Fear I should soon hear of his Death, especially since he never appeared, though the Noons have been of late pretty warm, and the Council at that Place very full from the Hour of Twelve to Three, which the Sages of that Board employ in Conference, while the unthinking Part of Mankind are eating and drinking for the Support of their own private Persons, without any Regard to the Publick.

S I R,

I Should have waited on you very frequently to have discoursed you upon some Matters of Moment, but that I love to be well informed in the Subject upon which I consult my Friends before I enter into Debate with them. I have therefore with the utmost Care and Pains applied myself to the Reading all the Writings and Pamphlets which have come out since the Trial, and have studied Night and Day in Order to be Master of the whole Controversy: But the Authors are so numerous, and the State of Affairs matters so very fast, that I am now a Fortnight behind hand in my Reading, and know only how Things stood twelve Days ago. I wish you would enter into those useful Sub-

just



for, if I may be allowed to say so, these are not to jest in. As for my own Part, you know very well I am of a publick Spirit, and never regarded my own rest, but looked further; and let me tell you, that some People are minding only themselves and Families, others are thinking only of their own Country, Things strangely in the North. I foresee very great Evils from the Neglect of Transactions at a Distance; for which Reason I am now writing a Letter to a Friend in Country, which I design as an Answer to the Czar of Moscow's Letter to the Grand Seigneur concerning his Majesty of Sweden. I have endeavoured to prove, that it is reasonable to expect that his Swedish Majesty should send Bender without forty thousand Men; and I have added to this an Apology for the Cossacks. But the Mat-multiples upon me, and I grow dim with much Writing; I therefore desire, if you have an old green Pair of Spectacles, as you used about your fiftieth Year, that you would lend them to me; as also, that you would please to desire Morpheus to send me in a Bushel of Coals on the Cover of my Answer to his Czarian Majesty; for I design all be printed for Morpheus, and the Weather grows warm. I shall take it kindly if you would order him also to send me the Papers as they come out. If there are no fresh pamphlets published, I compute that I shall know before the end of the next Month what has been done in Town to this purpose. If it were not for an ill Custom lately introduced by certain Authors, of talking Latin at the Beginning of their Papers, Matters would be in a much clearer Light than they are: But to our Comfort, there are solid Writers who are not guilty of this Pedantry. The Post-Man writes an Angel: The Moderator is fine Reading: It would do you no Harm to read the Post-Boy with Attention; he is not deep of late. He is instructive; but I confess a little satirical: A sharp Pen? He cares not what he says. The Examiner is admirable, and is become a grave and substantial Author. But above all, I am at a Loss how to praise myself in my Judgment of those whose whole Writings consist in Interrogatories: And then the Way of answering, and proposing Questions as hard to them, is quite an extraordinary. As for my Part, I tremble at these Novelties; and I think, in my Opinion, our Affairs too much by it. You may

*may be sure the French King will spare no Cost at the Reading of them. I dread to think if the Black Birds should fall into his Hands. But I not venture to say more till I see you. In the mean*

*I am*

*P.S. I take the Bender Letter in the Examiner spurious.*

THIS unhappy Correspondent, whose false Loyalty to the King of Sweden has reduced him to a low Condition of Reason and Fortune, would as much more monstrous in his Madness, did we see Crowds very little above his Circumstances from the Cause, a Passion to Politicks.

IT is no unpleasant Entertainment to consider Commerce even of the Sexes interrupted by Disputes in State Affairs. A Wench and her Gallant part a Week upon the Words *Unlimited* and *Passive*: there is such a Jargon of Terms got into the Mouths of the very silliest of the Women, that you cannot get into a Room even among them, but you find them divided into *Whig* and *Tory*. What heightens the Humour is, that all the hard Words they know, they only suppose to be Terms useful in the Disputes of the Tories. I came in this Day where two were in a Debate, and one of them proposed to me to explain to them what was the Difference between Circumstances and Predestination. You may be sure I was at a loss, but they were too angry at each other to wait for an Explanation, but proceeded to lay open the whole of Affairs, instead of the usual Topicks of Dress, Lantry and Scandal.

I have often wondered how it should be possible this Turn to Politicks should so universally prevail; the Exclusion of every other Subject out of Conversation; and upon mature Consideration, find it is a want of Discourse. Look round you among all young Fellows you meet, and you see those who have the least Relish for Books, Company or Pleasure, that they have no Manner of Qualities to make them fun

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those Pursuits, shall make very passable Politicians. The most barren Invention shall find enough to say, and make one appear an able Man in the Top Coffee-houses. It is but adding a certain Vehemence in uttering yourself, let the Thing you say be never so flat, and it shall be thought a very sensible Man, if you were too hot: As Love and Honour are the noblest Motives of Life; so the Pretenders to them, without being hated by them, are the most contemptible of all sorts of Pretenders. The unjust Affectation of any thing that is laudable, is ignominious in Proportion to the Worth of the Thing we affect: Thus, as Love of our Country is the most glorious of all Passions, to see the most ordinary Tools in a Nation give themselves up that Way, without any one good Quality in their Life, has something in it romantick, yet not so ridiculous as odious.

## ADVERTISEMENT.

Mr. Bickerstaff has received Sylvia's Letter from the Country, and his Sister is set out thither. Tom Frontley, who is one of the Guides for the Town, is desired to bring her into Company, and oblige her with a Mention in his Lampoon.



*Sunt certa piacula, quæ te  
Ter pure lecto poterunt recreare libello.* Hor.

There are certain Expiations, which will delight you when you have read the Book thrice over.

From my own Apartment, October 4.

WHEN the Mind has been perplexed with anxious Cares and Passions, the best Method of bringing it to its usual State of Tranquillity, is, as much as we possibly

possibly can, to turn our Thoughts to the Adversities of Persons of higher Consideration in Virtue and Merit than ourselves. By this Means all the little Incidents of our own Lives, if they are unfortunate, seem to be the effect of Justice upon our Faults, and Indiscretions. Those whom we know to be excellent and deserving a better Fate are wretched, we cannot but resign ourselves to whom most of us know to merit a much worse than that we are placed in. For such and many Occasions, there is one admirable Relation which might recommend for certain Periods of one's Life, touch, comfort, and improve the Heart of Man. I say somewhere, The Pleasures of an Husbandman are next to those of a Philosopher. In like Manner one may say, (for methinks they bear the same Proportion to another) the Pleasures of Humanity are next to those of Devotion. In both these latter Satisfactions, there is a certain Humiliation which exalts the Soul above its ordinary State. At the same Time that it lessens our Value of ourselves, it enlarges our Estimation of others. The History I am going to speak of is that of Joseph. The Holy Writ, which is related with such majestick simplicity, that all the Parts of it strike us with the Touches of Nature and Compassion, and he must be a Stranger to both who can read it with Attention, and not be overwhelmed with the Vicissitudes of Joy and Sorrow. I hope it will not be a Prophanation to take one's own Way here, that they, who may be unwilling enough to be more frequently Readers of such Papers as this than of Sacred Writ, may be advertised to the greatest Pleasures the Imagination can be entertained with, are to be found there, and that even the Style of the Scriptures is more than human.

JOSEPH, a beloved Child of *Israel*, became odious to his elder Brethren, for no other Reason than his superior Beauty and Excellence of Body and Mind, insomuch that they could not bear his growing Virtue and let him live. They therefore conspire his Death, but Nature pleaded so strongly for him in the Heart of one of them, that by his Persuasion they determined rather to bury him in a Pit, than be his immediate Executioners with their own Hands. When thus much obtained

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ed for him, their Minds still softened towards him, they took the Opportunity of some Passengers to bring him into *Egypt*. *Israel* was persuaded by the Art of his Sons, that the Youth was torn to Pieces by Beasts: But *Joseph* was sold to Slavery, and still led to new Misfortunes, from the same Cause, as his Beauty and his Virtue. By a false Accusation he was committed to Prison, but in Process of time delivered from it, in Consideration of his Wisdom and Knowledge, and made the Governor of *Pharaoh's* House. In this Elevation of his Fortune, his Brothers were sent into *Egypt* to buy Necessaries of Corn in a Famine. As soon as they are brought into his Presence, he beholds, but he beholds with Compassion, Men who had sold him to Slavery, approaching him with Awe and Reverence. While he was looking over his Brethren, he takes a Resolution to indulge himself in the Pleasure of stirring their and his own Affections, by letting himself concealed, and examining into the Circumstances of their Family. For this End, with an Air of Severity, as a watchful Minister to *Pharaoh*, accuses them as Spies, who are come into *Egypt* with Designs against the State. This led them into the Truism which he wanted of them, the Condition of the ancient Father and little Brother, whom they had left behind them. When he had learned that his Brother was living, he demands the bringing him to *Egypt*, as a Test of their Veracity.

BUT it would be a vain and empty Endeavour to attempt laying this excellent Representation of the Passions of Man in the same Colours as they appear in the original Writ, in any other Manner, or almost any other Language, than those made use of in the Page itself. I am persuaded therefore to turn my designed Narration rather into a Comment upon the several Parts of that beautiful and passionate Scene. When *Joseph* expects to see *Benjamin*, How natural and how forcible is the Reflection, *Affliction is come upon us in that we saw the Anguish of our Brother's Soul without Pity?* How moving must it be to *Joseph* to hear *Ruben* accuse the rest, that they would not hear what he pleaded in Behalf of his Innocence and Distress? He turns from them and weeps, but



but commands his Passion so far as to give Order, binding one of them in the Presence of the rest, while at Leisure observed their different Sentiments Concern in their Gesture and Countenance. When *Jamin* is demanded in Bondage for stealing the Cup, what Force, and what Resignation does *Judab* his Brother.

IN what Words shall I speak to my Lord? what Confidence can I say any Thing? Our Guilt but too apparent, we submit to our Fate. *We are Lord's Servants, both we and he also with whom the Cup is found.* When that is not accepted, how pathetically does he recapitulate the whole Story? And approaching nearer to *Joseph*, delivers himself as follows, which, if we fix our Thoughts upon the Relation between the Pleader and the Judge, it is impossible to read without Tears.

## S I R,

LET me intrude so far upon you even in the Condition in which you are, and the miserable one which you see me and my Brethren, to inform you of the Circumstances of us unhappy Men that present ourselves before you. When we were first examined by you, you enquired, (for what Reason my Lord enquired we know not;) but you enquired, Whether we had not a Father or a Brother? we then acquainted you, that we had a Father, an old Man, who was a Child of his old Age, and had buried another whom he had by the same Woman. You were pleased to command us to bring the Child he had removed down to you: We did so, and he has forfeited his Liberty. But my Father said to us, You know that my Wife bare me two Sons, one of them was murdered in Pieces: If Mischiefs befall this also, it will bring grey Hairs with Sorrow to the Grave. Accept therefore, Oh my Lord! me for your Bondman, and let my Lad return with his Brethren, that I may not see the Evil that shall come on my Father. Here my Passion grew too great for further Disguise, and he reveals himself with Exclamations of Transport and Despair.

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TER their Recovery from their first Astonish-  
his Brethren were seized with Fear for the Injuries  
and done him; but how generously does he keep  
in Countenance, and make an Apology for them:  
*angry with yourselves for selling me bitter; call it*  
but think Providence sent me before you to pre-  
Life.

would be endless to go through all the Beauties of  
red Narrative; but any one who shall read it, at  
ur when he is disengaged from all other Regards or  
ts than what arise from it, will feel the alternate  
a of a Father, a Brother, and a Son, so warm in  
that they will incline him to exert himself (in such  
se Characters as happen to be his) much above the  
ry Course of his Life.



34. Saturday, October 7, 1710.

*From my own Apartment, October 6.*

HAVE Reason to believe, that certain of my Co-  
temporaries have made Use of an Art (I some time  
professed) of being often designedly dull; and for  
Reason shall not exert myself when I see them lazy.  
that has so much to struggle with as the Man who  
nds to censure others, must keep up his Fire for an  
e, and may be allowed to carry his Arms a little  
sly upon an ordinary March. This Paper therefore  
be taken up by my Correspondents, two of which  
sent me the two following plain, but sensible and  
Letters, upon Subjects no less important than those  
Education and Devotion.

I R,

AM an old Man retired from all Acquaintance with  
the Town, but what I have from your Papers (not the  
Entertainment of my Solitude;) yet being still a Well-  
to my Country, and the Commonwealth of Learning,

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(*à qua confiteor nullam Aetatis meae partem abhorrere*) and hoping the plain Phrase in Writing that was in my younger Days would have lasted for my Time, I was startled at the Picture of modern Politeness, (transmitted by your ingenious Correspondent) and grieved to see our English Language fallen into the Hands of Clipper-coiners. That mutilated Epistle, consisting of Rep's, and such like enormous Curtailings, was a most amazing Spectacle, but with the Reserve of Comfort to find, and other Abuses of our Mother Tongue, so patently complained of, and to the proper Person for redressing the Consequence of Great Britain.

HE had before represented the deplorable Ignorance that for several Years past has reigned amongst our Writers, the great Depravity of our Taste, and consequent Corruption of our Style. But, Sir, before you give yourself the Trouble of prescribing Remedies for these Disorders (which you own will require the greatest Care and Application) give me Leave (having long had my Eyes on these Mischiefs, and Thoughts exercised about them) to mention what I humbly conceive to be the Cause of them, in your Friend Horace's Words, Quo fonte derivata in patriam populumque fluxit.

I take our corrupt Ways of Writing to proceed from Mistakes and wrong Measures in our common Method of Education, which I always looked upon as one of our national Grievances, and a Singularity that renders us less than our Situation,

— Penitus toto divisos orbe Britannos.

This puts me upon consulting the most celebrated Critics on that Subject, to compare our Practice with their Practice, and find where it was that we came short or went wrong.

BUT after all, I found our Case required something more than these Doctors had directed, and the principal defect of our English Discipline to lie in the Initiatory Part, which, although it needs the greatest Care and Skill, is usually left to the Conduct of these blind Guides, viz. Chance and Ignorance.

I shall trouble you but with a single Instance, just to what your sagacious Friend has said, That be-  
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 OL. IV.

Sh you with a Catalogue of English Books, that  
 cost you an hundred Pounds at first Hand; wherein  
 could not find ten Lines together of common Gram-  
 mar, which is a necessary Consequence of our Mismanage-  
 ment in that Province.

OR can any thing be more absurd than our Way of  
 teaching in this Part of Literature? To push tender  
 Children into the intricate Mazes of Grammar, and a Latin  
 Grammar? to learn an unknown Art by an unknown  
 Language? To carry them a dark round about Way to lead  
 them in at a Back-door? Whereas by teaching them  
 the Grammar of their Mother-Tongue (so easy to be  
 understood) their Advance to the Grammars of Latin and  
 Greek would be gradual and easy; but our precipitate Way  
 carrying them over such a Gulph, before we have built  
 a Bridge to it, is a Shock to their weak Understandings,  
 which they seldom, or very late, recover. In the mean Time  
 wrong Nature, and slender Infants, who want neither  
 Capacity nor Will to learn, till we put them upon Service  
 and their Strength, and then indeed we baulk them.

THE Liberal Arts and Sciences, are all beautiful as  
 Graces; nor has Grammar (the severe Mother of all)  
 a frightful Face of her own; it is the Vizard put upon  
 her that scares Children. She is made to speak hard Words,  
 which to them sound like Conjuring. Let her talk intelli-  
 gibly, and they will listen to her.

IN this, I think, as on other Accounts, we shew ourselves  
 Britains, always overlooking our natural Advantages.  
 It has been the Practice of the wisest Nations to learn their  
 Language by stated Rules, to avoid the Confusion that  
 would follow from leaving it to vulgar Use. Our English  
 Grammar (says a learned Man) is the most determinate in its  
 Construction, and reducible to the fewest Rules; Whatever  
 Language has less Grammar in it, is not intelligible; and  
 whatever has more, all that it has more is superfluous;  
 which Reasons he would have it made the Foundation  
 for learning Latin and all other Languages.

TO speak and write without Absurdity the Language  
 of our Country, is commendable in Persons of all Sta-  
 tion, and to some indispensably necessary; and to this  
 use I would recommend above all Things the having a  
 Grammar of our Mother Tongue first taught in our Schools,  
 VOL. IV. I which



which would facilitate our Youths learning their Latin and Greek Grammars, with spare Time for Arithmetic Astronomy, Cosmography, History, &c. that make them pass the Spring of their Life with Profit and Pleasure, that is now miserably spent in Grammatical Complexities.

BUT here, methinks, I see the Reader smile, ready to ask me (as the Lawyer did Sexton Diego bequeathing rich Legacies to the Poor of the Parish, are these mighty Sums to be raised?) Where is there a Grammar to be had? I will not answer, as he. Even where your Worship pleases. No, it is our good fortune to have such a Grammar with Notes, now in the Press and to be published next Term.

I hear it is a chargeable Work, and wish the Publisher to have Customers of all that have need of such a Book, yet fancy that he cannot be much a Sufferer, if it is bought by all that have more Need for it than they have.

A certain Author brought a Poem to Mr. Cowley, for his Perusal and Judgment of the Performance, which demanded at the next Visit with a Poetaster's Assurance, and Mr. Cowley, with his usual Modesty, desired that he would be pleased to look a little to the Grammar of the Poem. To the Grammar of it! What do you mean, Sir, will you send me to School again? Why Mr. ———, will it do you any Harm?

THIS put me on considering how this Voyage of Literature may be made with more Safety and Profit, Expedition and Delight; and at last, for completing so good a Service, to request your Directions in so deplorable a Condition, hoping that, as you have had Compassion on our grown Coxcombs in Concerns of less Consequence, you will exert your Charity towards Innocents, and vouchsafe a Guardian to the Children and Youth of Great Britain in this important Affair of Education, wherein Mistaken wrong Measures have so often occasioned their Awful Books, that had otherwise proved the chief Ornament and Pleasure of their Life. I am with sincerest Respect,

S I R,

Your, &c.

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Mr. Bickerstaff, St. Clements, Oct. 9.

OBSERVE, as the Season begins to grow cold, so does Peoples Devotion; insomuch that instead of going to the Churches, that united Zeal might keep one warm there, one is left to freeze in almost bare Walls by those who in hot Weather are troublesome the contrary. This, Sir, needs a Regulation that none but you give to it, by causing those who absent themselves on account of Weather only this Winter-time, to pay the Apothecaries Bills occasion'd by Coughs, Catarrhs, and other Distempers contracted by sitting in empty Seats. Therefore to you I apply myself for Redress, having got a Cold on Sunday was Seven-night, that has brought almost to your Worship's Age from Sixty within less than a Fortnight. I am

Your Worship's in all Obedience,

W. E.



*ut genius natale comes qui temperat astrum.* Hor.

Your Genius knows (your Companion) which rules your Birth-Day Star.

235. Tuesday, October 10, 1710.

From my own Apartment, October 9.

AMONG those Inclinations which are common to all Men, there is none more unaccountable than the unequal Love by which Parents distinguish their Children from each other. Sometimes Vanity and Self-love appear to have a Share towards this Effect; and in many Instances I have been apt to attribute it to meer Instinct: But however that is, we frequently see the

Child, that has been beholden to neither of these Impulses in their Parents, in spite of being neglected, snubb'd and thwarted at Home, acquire a Behaviour which makes it as agreeable to all the rest of the World, as that of every one else of their Family is to each other. I fell into this Way of Thinking from the Intimacy which I have with a very good House in a Neighbourhood, where there are three Daughters of very different Character and Genius. The eldest has a great deal of Wit and Cunning; the second has good Sense, but no Artifice; the third has much Vivacity but little Understanding. The first is a fine, but scornful Woman; the second is not charming, but very winning; the third is no Way commendable, but very desirable. The Father of these young Creatures is ever a great Pretender to Wit, the Mother a Woman as much Coquetry. This Turn in the Parents has biased their Affections towards their Children. The Father supposes the eldest of his own Genius, and the Mother looks upon the youngest as herself renewed. By this Means, all the Lovers that approach the House are discarded by the Father for not observing *Mary's* Wit and Beauty, and by the Mother for being blind to the Mien and Air of *Mrs. Biddy*. Could there never so many Pretenders, they are not suspected to have the least Thoughts of *Mrs. Betty*, the middle Daughter. *Betty* therefore is mortified into a Woman of a great deal of Merit, and knows she must depend on that only for her Advancement. The middle Daughter is thus the Favourite of all her Acquaintance, as I am mine, while the other two carry a certain Insolence about them in all Conversations, and expect the Politeness which they meet with at Home to attend them where-ever they appear. So little do Parents understand that they are of all People the least Judges of their Children's Merit, that what they reckon such is seldom any Thing else but a Repetition of their own Faults and Infirmities.

THERE is, methinks, some Excuse for being particular when one of the Offspring has any Defect of Nature. In this Case, the Child, if we may so speak, is so much the longer the Child of its Parents, and

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the Continuance of their Care and Indulgence from the Slowness of its Capacity, or the Weakness of its Body. But there is no enduring to see Men enamour'd by at the Sight of their own Impertinencies repeated, and to observe, as we may sometimes, that they have a secret Dislike of their Children for a Degeneracy from their very Crimes. Commend me to Lady Goodly; she is equal to all her own Children, but prefers them to the rest of all the World beside. My Lady is a perfect Mother in the Care of her Brood; she fights and squabbles with all that appear where they come, but is wholly unbiaſſed in dispensing her Favours among them. It is with small Pains she is at to defame all the young Women of her Neighbourhood by Visits, Whispers, Intimations, and Hearſays; all which she ends with thanking Heaven that no one living is so blessed with such obedient and well inclined Children as herself. Perhaps ſays ſhe, Betty cannot dance like Mrs. Frantinet, and it is no great Matter whether she does or not; but she comes into a Room with a good Grace, though ſhe ſays it that ſhe could not, ſhe looks like a Gentlewoman. Then if Mrs. Rebecca is not ſo talkative as the mighty Wit Mrs. Papper, yet ſhe is diſcreet, ſhe knows better what ſhe ſays when ſhe does ſpeak. If her Wit be ſlow, her Tongue never runs before it. This kind Parent liſts up her Eyes and Hands in Congratulation of her own good Fortune, and is maliciously thankful that none of her Children are like any of her Neighbours. But this Preference of her own to all others, is grounded upon an Impulſe of Nature; while thoſe, who like one before another of their own, are ſo unpardonably unjuſt, that they could hardly be equalled in the Children, though they preferred all the reſt of the World to ſuch Parents. It is no unpleaſant Entertainment to ſee a Ball at a dancing-School, and obſerve the Joy of Relations when the young Ones, for whom they are concerned, are in Motion. You need not be told whom the Dancers belong to: At their firſt Appearance the Paſſions of their Parents are in their Faces, and there is always a Nod of Approbation ſtolen at a good Step, or a graceful Turn.

I remember among all my Acquaintance but one Man whom I have thought to live with his Children with

Equanimity and a good Grace. He had three Sons and one Daughter, whom he bred with all the Care imaginable in a liberal and ingenuous Way. I have heard him say, he had the Weakness to love one better than the other, but that he took as much Pains to correct that as any other criminal Passion that could arise in his Mind. His Method was, to make it the only Pretension in his Children to his Favour to be kind to each other; and he would tell them, That who was the best Brother, he would reckon the best Son. This turned their Thoughts into an Emulation for the Superiority in kind and tender Affection towards each other. The Boys behaved themselves very well with a manly Friendship; and their Sister, instead of the gross Familiarities, and impertinent Freedoms of Behaviour, usual in other Houses, was always treated with as much Complaisance as any other young Lady of their Acquaintance. It was an unspeakable Pleasure to visit, or sit at a Meal, in that Family. I have often seen the old Man's Heart flow at his Sight with Joy, upon Occasions which would appear indifferent to such as were Strangers to the Turn of his Mind; but a very slight Accident, wherein he saw his Childrens Good-will to one another, created in him a God-like Pleasure of loving them, because they loved each other. This great Command of himself, in resisting his first impulse to Partiality, at last improved to steady Justice towards them; and that which at first was but an Expedient to correct his Weakness, was afterwards the Measure of his Virtue.

THE Truth of it is, Those Parents who are interested in the Care of one Child more than that of another no longer deserve the Name of Parents, but are in Effect as childish as their Children, in having such unreasonable and ungoverned Inclinations. A Father of this Sort has degraded himself into one of his own Offspring; for none but a Child would take Part in the Passions of Children.



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*I know not  
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*Nescio qua natale solum dulcedine mentem  
angit, & in amore non finit esse sui. Ovid.*

*I know not by what strange Pleasure a Man is drawn  
to love his native Soil, the Memory of which can  
never be rooted out of his Mind.*

236. Thursday, October 12, 1710.

*From my own Apartment, October 11.*

FIND in the Registers of my Family, that the Branch of the *Bickerstaffs*, from which I am descended, came originally out of *Ireland*. This has given me a kind of natural Affection for that Country. It is therefore with Pleasure that I see not only some of the great-Warriors, but also of the greatest Wits, to be Names of that Kingdom. The Gentleman who writes the following Letter is one of these last. The Matter of it contained in it is literally true, though the diverting Manner in which it is told may give it the Colour of a Fable.

*Isaac Bickerstaff, Esq; at his House in Great Britain.*

S I R,

*Dublin.*

FINDING by several Passages of your *Tatlers*, that you are a Person curious in natural Knowledge, I thought it would not be unacceptable to you to give you the following History of the Migration of Frogs into this Country. There is an antient Tradition among the wild Philosophers of the Kingdom, that the whole Island was once as much infested by Frogs, as that wherein *Whittington* made his Fortune by Mice. Inasmuch that it is said, *Mackdonald*



the First could no more sleep, by Reason of the Dutch Nightingales, (as they are called at Paris) than Pharaoh could when they croaked in his chamber. It was in the Reign of this great Monarch, that St. Patrick arrived in Ireland, being famous for destroying of Vermin as any Rat-catcher of our Times. If we may believe the Tradition, he killed more in one Day than a Flock of Storks could have done in a Twelvemonth. From that Time about five hundred Years, there was not a Frog to be heard in Ireland, notwithstanding the Bogs still remained, which in former Ages have been so plentifully stock'd with those Inhabitants.

WHEN the Arts began to flourish in the Reign of King Charles the Second, and that great Monarch had placed himself at the Head of the Royal Society to lead them forward into the Discoveries of Nature, it is said, That several Proposals were laid before His Majesty, for the importing of Frogs into Ireland. In order to it, a Virtuoso of known Abilities was unanimously elected by the Society, and intrusted with the whole Management of that Affair. For this End he took along with him a sound able bodied Frog, of a strong hale Constitution, that had given Proof of his Vigour by several Leaps, that he made before that learned Body. They took Ship, and sailed together till they came within Sight of the Hill of Hoath, before the Frog discovered any Symptoms of being indisposed by his Voyage: But as the Wind chopped about, and began to blow from the West Coast, he grew Sea-sick, or rather Land-sick; and his learned Companion ascribed it to the Particles of the Soil with which the Wind was impregnated. It was confirmed in his Conjecture, when, upon the Wind's turning about, his Fellow Traveller sensibly recovered, and continued in good Health till his Arrival upon the Shore, where he suddenly relapsed, and expired upon a Ring's-End Car in his Way to Dublin. The same Experiment was repeated several Times in that Reign, but to no Purpose. A Frog was never known to take three Leaps upon Irish Turf before he stretched himself out and died.

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WHETHER it were that the Philosophers on this Side the Water, despaired of stocking the Island with this useful Animal, or whether in the following Reign it was not thought proper to undo the Miracle of a Popish Saint, I do not hear of any further Progress made in this Affair till about two Years after the Battle of the *Boyme*.

IT was then that an ingenious Physician, to the Honour as well as Improvement of his Native Country, performed what the *English* had been so long attempting in vain. This learned Man, with the Hazard of his Life, made a Voyage to *Liverpool*, where he filled several Barrels with the choicest Spawn of Frogs that could be found in those Parts. This Cargo he brought over very carefully, and afterwards disposed of it in several warm Beds that he thought most capable of bringing it to Life. The Doctor was a very ingenious Physician, and a very good Protestant; for which Reason, to shew his Zeal against Popery, he placed some of the most promising Spawn in the very Fountain that is dedicated to the Saint, and known by the Name of *St. Patrick's Well*, where these Animals had the Impudence to make their first Appearance. They have since that Time very much increased and multiplied in all the Neighbourhood of this City. We have here some curious Enquirers into natural History who observe their Motions, with a Design to compute in how many Years they will be able to hop from *Dublin* to *Wexford*; though, as I am informed, not one of them has yet passed the Mountains of *Wicklow*.

I am further informed, that several Grasiers of the County of *Cork* have entered into a Project of planting a Colony in those Parts, at the Instance of the *French* Protestants; and I know not but the same Design may be on Foot in other Parts of the Kingdom, if the Wisdom of the *British* Nation do not think fit to prohibit the further Importation of *English* Frogs.

I am, S I R,

Your most humble Servant,

T. B.

THERE is no Study more becoming a rational Creature, than that of natural Philosophy; but as few of our modern Virtuoso's manage it, their Speculations do not so much tend to open and enlarge the Mind to contract and fix it upon Trifles.

THIS in England is in a great Measure owing to the worthy Elections that are so frequently made in the Royal Society. They seem to be in a Confederacy against Men of polite Genius, noble Thought, and useful Learning; and chuse into their Assemblies such as have no Pretence to Wisdom, but Want of Wit to natural Knowledge, but Ignorance of every Thing else. I have made Observations in this Matter so long, that when I meet with a young Fellow that is an humble Admirer of these Sciences, but more dull than the rest of the Company, I conclude him to be a Fellow of the Royal Society.



*In nova fert animus mutatas dicere formas  
Corpora.* ————— Ovid.

Of Bodies chang'd to other Forms I sing.

No 237.

Saturday, October 14, 1710.

From my own Apartment, October 13.

COMING Home last Night before my usual Bed-time, I took a Book into my Hand, in order to amuse myself with it till Bed-time. Milton chanced to be the Author, whose admirable Poem of *Paradise Lost* I had at once to fill the Mind with pleasing Idea's, and good Thoughts, and was therefore the most proper for my Purpose. I was amusing myself with that beautiful Passage in which the Poet represents Eve sleeping by Adam's Side, with the Devil sitting at her Ear, inspiring evil Thoughts, under the Shape of a Tempter.

Lib

riel, one of the Guardian Angels of the Place, ta-  
his nightly Rounds, saw the great Enemy of Man,  
hid in this loathsome Animal, which he touch'd  
his Spear. This Spear being of a Celestial Tem-  
per, had such a Secret Virtue in it, that whatever it  
applied to, immediately flung off all Disguise, and  
appeared in its natural Figure. I am afraid the Reader  
will not pardon me if I content myself with explaining  
this Passage in Prose, without giving it in the Author's  
inimitable Words.

— On he led his radiant Files,  
gazing the Morn: These to the Bower direct,  
Search of whom they sought. Him there they found,  
as like a Toad, close at the Ear of Eve;  
saying by his devilish Art to reach  
the Organs of her Fancy, and with them forge  
visions as he lists, Phantasms and Dreams;  
if, inspiring Venom, he might taint  
the Animal Spirits, (that from pure Blood arise  
the gentle Breaths from Rivers pure) thence raise  
at least distemper'd, discontented Thoughts,  
vain Hopes, vain Aims, inordinate Desires,  
rown up with high Conceits, ingendring Pride:  
thus intent, Ithuriel with his Spear  
touch'd lightly; for no Falshood can endure  
touch of Celestial Temper, but returns  
Force to his own Likeness. Up he starts  
discover'd and surpriz'd. As when a Spark  
lights on a Heap of nitrous Powder, laid  
for the Tun, some Magazine to store  
against a rumour'd War, the smutty Grain,  
with sudden Blaze diffus'd, inflames the Air;  
so started up in his own Shape the Fiend.

could not forbear thinking how happy a Man would  
be in the Possession of this Spear; or what an Advan-  
tage it would be to a Minister of State, were he Master  
of it with a White Staff. It would let him discover his  
Enemies from his Enemies, Men of Abilities from Pre-  
sences: It would hinder him from being impos'd upon  
by Appearances and Professions, and might be made use  
of

of as a Kind of State-Test, which no Artifice could elude.

THESE Thoughts made very lively Impressions on my Imagination, which were improv'd, instead of being defaced by Sleep, and produced in me the following Dream: I was no sooner fallen asleep, but methought the Angel *Ithuriel* appeared to me, and with a Smile that still added to his Celestial Beauty, made me a Present of the Spear which he held in his Hand, and disappeared. To make Trials of it, I went into a Place of publick Resort.

THE first Person that passed by me, was a Lady that had a particular Shyness in the Cast of her Eyes, and a more than ordinary Reservedness in all the Part of her Behaviour. She seemed to look upon Man as an obscene Creature, with a certain Scorn and Fear of him. In the Height of her Aims I touched her gently with my Wand, when, to my unspeakable Surprise, she fell upon her Back, and kick'd up her Heels in such a Manner as made me blush in my Sleep. As I was hastening from this undisguised Prude, I saw a Lady in the middle of Discourse with another, and over-heard her say, with some Vehemence, Never tell me of him, for I am resolv'd to die a Virgin! I had a Curiosity to try her, but as soon I laid my Wand upon her Head, she immediately fell in Labour. My Eyes were diverted from her by a Man and his Wife, who walk'd near me in Hand after a very loving Manner. I gave each of them a gentle Tap, and the next Instant saw the Woman in Breeches, and the Man with a Fan in his Hand. I would be tedious to describe the long Series of Metamorphoses that I entertained myself with in my Night Adventure, of Whigs disguised in Tories, and Tories in Whigs; Men in red Coats that denounced Terror from their Countenances, trembling at the Touch of my Staff, others in Black with Peace in their Mouths, but Swords in their Hands. I could tell Stories of Noblemen changed into Usurers, and Magistrates into Beadles; of Free Thinkers into Penitents, and Reformers into Whore-masters. I must not however omit the Mention of a grave Citizen who passed by me with an huge Church Bible under his Arm, and a Band of a most immoderate Breadth; but

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readth; but upon a Touch on the Shoulder, he let drop his Book, and tell a picking my Pocket.

IN the general I observed, that those who appeared good, often disappointed my Expectations; but that on the contrary, those who appeared very bad, still grew worse upon the Experiment; as the Toad in *Milton*, which one would have thought the most deformed Part of the Creation, at *Ithuriel's* Stroke, became more deformed, and started up into a Devil.

AMONG all the Persons that I touched, there was but one who stood the Test of my Wand; and after many Repetitions of the Stroke, stuck to his Form, and remained steady and fixed in his first Appearance. This was a young Man who boasted of foul Distempers, wild Debauches, Insults upon Holy Men, and Affronts to Religion.

MY Heart was extremely troubled at this Vision. The Contemplation of the whole Species, so entirely sunk in Corruption, filled my Mind with a Melancholy that is inexpressible, and my Discoveries still added to my Affliction.

IN the Midst of these Sorrows which I had in my Heart, methoughts there passed by me a Couple of Coaches with Purple Liveries. There sat in each of them a Person with a very venerable Aspect. At the Appearance of them, the People who were gathered round me in great Multitudes divided into Parties, as they were disposed to favour either of those reverend Persons: The Enemies of one of them begged me to touch him with my Wand, and assured me, I should see his Lawn converted into a Cloak. The Opposite Party told me with as much Assurance, That if I laid my Wand upon the other, I should see his Garments embroider'd with Flower-de-Luces, and his Head cover'd with a Cardinal's Cap. I made the Experiment, and to my great Joy, saw them both without any Change, distributing their Blessings to the People, and praying for those who had reviled them. Is it possible, thought I, that good Men, who are so few in Number, should be divided among themselves, and give better Quarter to the Vicious than are in their Party, than the most strictly Virtuous who are out of it? Are the ties of Faction above those

those of Religion? — I was going on in my Soliloquy but some sudden Accident awakened me; when I found my Hand grasped, but my Spear gone. The Reflection on so very odd a Dream made me figure to myself, what a strange Face the World would bear, should all Mankind appear in their proper Shapes and Characters, without Hypocrisy and Disguise? I am afraid, the Faces we live upon would appear to other intellectual Beings no better than a Planet peopled with Monsters. They should, methinks, inspire us with an honest Ambition, recommending ourselves to those invisible Spies, and being what he would appear. There was one Circumstance in my foregoing Dream which I at first intended to conceal; but upon second Thoughts, I cannot look upon myself as a candid and impartial Historian, if I do not acquaint my Reader, that upon taking *Ithuriel's* Spear into my Hand, though I was before an old decrepit Fellow, I appeared a very handsome, jolly, black Man. But I know my Enemies will say, this is praising my own Beauty, for which Reason I will speak no more of it.



——— *Poetica surgit*  
*Tempestas* ———

*A poetical Storm arises.*

N<sup>o</sup> 238.

Tuesday, October 17, 1710.

*From my own Apartment, October 16.*

**S**TORMS at Sea are so frequently described by the antient Poets, and copied by the Moderns, that whenever I find the Winds begin to rise in a new Heroick Poem, I generally skip a Leaf or two till I come into fair Weather. *Virgil's Tempest* is a Master-piece of this Kind, and is indeed so naturally drawn, that one

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no has made a Voyage can scarce read it without being a-sick.

LAND-SHOWERS are no less frequent among Poets than the former, but I remember none of them which have not fallen in the Country; for which reason they are generally filled with the Lowings of Cows, and the Bleatings of Sheep, and very often embellish'd with a Rainbow.

VIRGIL's *Land-Shower* is likewise the best in its kind: It is indeed a Shower of Consequence, and contributes to the main Design of the Poem, by cutting off the tedious Ceremonial, and bringing Matters to a speedy conclusion between two Potentates of different Sexes. My ingenious Kinsman Mr. *Humfry Wagstaff*, who treats every Subject after a Manner that no other Author can do, and better than any other can do, has sent me a Description of a City-Shower. I do not question but the Reader remembers my Cousin's Description of a Morning as it breaks in Town, which is printed in the 9th *Tatler*, and is another exquisite Piece of this kind of Poetry.

CAREFUL Observers may foretel the Hour  
 when sure Prognosticks) when to dread a Shower;  
 While Rain depends, the pensive Cat gives o'er  
 her Frolicks, and pursues her Tail no more.  
 Turning Home at Night, you'll find the Sink  
 like your offended Sense with double Stink.  
 You be wise, then go not far to dine,  
 You'll spend in Coach-hire more than save in Wine.  
 A coming Show'r your shooting Corns presage,  
 Your Aches throb, your hollow Tooth will rage.  
 Entering in Coffee-house is Dulman seen;  
 He damns the Climate, and complains of Spleen.

MEAN while the South rising with dabbled Wings,  
 A Cable Cloud athwart the Welkin flings,  
 That swill'd more Liquor than it could contain,  
 Like a Drunkard gives it up again.  
 As Susan whips her Linen from the Rope,  
 So the first drizzling Show'r is born aslope.

Such

Such is that Sprinkling which some careless Queen  
 Flirts on you from her Mop, but not so clean.  
 You fly, invoke the Gods; then turning, stop  
 To rail; she singing, still whirls on her Mop.  
 Not yet, the Dust had shun'd the unequal Strife,  
 But aided by the Wind fought still for Life;  
 And wasted with its Fox by violent Gust,  
 'Twas doubtful which was Rain, and which was Dust.  
 Ah! where must needy Poet seek for Aid,  
 When Dust and Rain at once his Coat invade;  
 His only Coat, where Dust confus'd with Rain  
 Roughen the Nap, and leave a mingled Stain?

NOW in contiguous Drops the Flood comes down,  
 Threat'ning with Deluge this devoted Town.  
 To Shops in Crowds the daggled Females fly,  
 Pretend to cheapen Goods, but nothing buy.  
 The Templer spruce, while ev'ry Spout's abroach,  
 Stays till 'tis fair, yet seems to call a Coach.  
 The tuck'd up Sempstress walks with hasty Strides,  
 While Streams run down her oil'd umbrella's Sides.  
 Here various Kinds by various Fortunes led,  
 Commence Acquaintance underneath a Shed.  
 Triumphant Tories, and desponding Whigs,  
 Forget their Frowns, and join to save their Wigs.  
 Box'd in a Chair the Beau impatient sits,  
 While Spouts run clatt'ring o'er the Roof by Fits;  
 And ever and anon with frightful Din  
 The Leather sounds; he trembles from within.  
 So when Troy Chairmen bore the wooden Steed,  
 Pregnant with Greeks, impatient to be freed,  
 (Those Bully Greeks, who, as the Moderns do,  
 Instead of paying Chairmen, run them thro';)  
 Laoco'n struck the Outside with his Spear,  
 An each imprison'd Hero quak'd for Fear.

NOW from all Parts the swelling Kennels flow,  
 And bear their Trophies with them as they go:  
 Filth of all Hues and Odours seem to tell  
 What Street they sail'd from, by their Sight and Smell.  
 They, as each Torrent drives, with rapid Force,  
 From Smithfield or St. Pulchre's shape their Course,

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in huge Confluent join'd at Snow-Hill Ridge,  
 from the Conduit, prone to Holbourn Bridge.  
 Sweepings from Butchers Stalls, Dung, Guts and Blood,  
 run'd Puppies, sinking Sprats, all drench'd in Mud,  
 and Cats and Turnip-Tops come tumbling down the Flood. }



— *Mecum certasse feretur ?*

Ovid.

*Shall he be said to have contended with me ?*

239.

Thursday, October 19, 1710.

*From my own Apartment, October 18.*

It is ridiculous for any Man to criticise on the Works of another, who has not distinguished himself by own Performances. A Judge would make but an different Figure who had never been known at the Cicero was reputed the greatest Orator of his Age Country before he wrote a Book *De Oratore* ; and the greatest Poet before he published his *Art of Poetry*. This Observation arises naturally in any one who casts his Eye upon this last mentioned Author, when he will find the Criticisms placed in the latter end of his Book, that is, after the finest Odes and Satires in the *Latin Tongue*.

A Modern, whose Name I shall not mention, because I would not make a silly Paper sell, was born a Critick and an Examiner, and, like one of the Race of Serpent's Teeth, came into the World with a Sword in his Hand. His Works put me in Mind of the Story which is told of a German Monk, who was taking a Catalogue of a Friend's Library, and meeting with a Hebrew Book in it, entered it under the Title of *A Book which has the Beginning where the End should be*. This Author, in the last of his Crudities, has amassed together a Heap of Quotations, to prove that *Horace* and *Virgil* were both of them modest Men than myself ;



self; and if his Works were to live as long as mine, might possibly give Posterity a Notion, that *Isaac Biff* was a very conceited old Fellow, and as vain as either *Tully* or *Sir Francis Bacon*. Had this Writer fallen upon me only, I could have overlooked; but to see *Cicero* abused, is, I must confess, what I cannot bear. The Censure he passes upon this great runs thus; *The Itch of being very abusive, is almost separable from Vain Glory.* *Tully* has these two in so high a Degree, that nothing but his being the Writer in the World can make Amends for them. A scurrilous Wretch goes on to say, I am as bad as *Tully*. His Words are these: *And yet the Tatler in his Paper of September 26. has outdone him in both.* He speaks of himself with more Arrogance, and with more Insolence than others. I am afraid by his Discourse, this Gentleman has no more read *Plutarch* than he has *Tully*: If he had, he would have observed a Passage in that Historian, wherein he has with great Delicacy distinguished between two Passions which are usually complicated in human Nature, and which an ordinary Writer would not have thought of separating. Not having my Greek Spectacles by me, I shall quote the Passage Word for Word as I find it translated to my Hand. Nevertheless, though *Tully* was intemperately fond of his own Praise, yet he was free from envying others; and most liberally profuse in praising both the Antients and his Contemporaries, as may be understood by his Writings; and many of those Sayings are still recorded, as that concerning *Aristotle*, That he was a River of flowing Gold: Of *Plato's* Dialogue, That if *Jupiter* were to speak, he would discourse as he did. That *Phaestus* he was wont to call his peculiar Delight; being asked, Which of *Demosthenes* his Orations he thought best? He answered, The longest.

AND as for the Eminent Men of his own Time famous for Eloquence or Philosophy, there was not one of them which he did not, by writing or speaking favourably, render more illustrious.

THUS the Critick tells us, That *Cicero* was extremely vain-glorious and abusive; *Plutarch*, that he was vain, but not abusive. Let the Reader believe what he thinks them he pleases.

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AFTER the  
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AFTER this he complains to the World, that I call Names; and that in my Passion I said, He was a *Louse, an Owl, a Bat, a small Wit, a Scribbler and a Nibbler*. When he has thus bespoken the World's Pity, he falls into that admirable Vein of Mirth, and I shall set down at Length, it being an exquisite Piece of Raillery, and writ in great Gaiety of Heart. *this List of Names, (viz. Flea, Louse, Owl, Bat, I was surpriz'd to hear him say, that he has hitherto kept his Temper pretty well; I wonder how he will write when he has lost his Temper? I suppose, as he now is very ill-humour'd and unmannerly, he will then be exceeding courteous and good humoured. If I can outlive this Raillery, I shall be oblig'd to bear any Thing.*

HERE is a Method of Criticism made use of by an Author (for I shall take Care how I call him a Scribbler again) which may turn into Ridicule any Work that has ever been written, wherein there is a Variety of Thoughts: the Reader will observe in the following Words: *(meaning me) is so intent upon being something extraordinary, that he scarce knows what he would be; and is very foolish in his Similies, as a Brother of his whom I took Notice of. In the Compass of a few Lines he compares himself to a Fox, to Daniel Burghes, to the Master of the Red Cross, to an Oak with Ivy about it, to a great Man with an Equipage. I think myself much honoured by being joined in this Part of his Paraphrase with the Gentleman whom he here calls my Brother, whom I am in the Beginning of it, by being mentioned with Horace and Virgil.*

It is very hard that a Man cannot publish ten Papers without stealing from himself; but to shew you that this is not a Knack of Writing, and that the Author is got into a certain Road of Criticism, I shall set down his Reason upon the Works of the Gentleman whom he here writes upon, as they stand in his 6th Paper, and desire the Reader to compare them with the foregoing Passage.

*thirty Lines his Patron is a River, the Primum Mobile, a Pilot, a Victim, the Sun, any Thing, and Nothing. It shows Increase, conceals his Source, makes the Machine*

*chine move, teaches to steer, expiates our Offences,  
Vapours, and looks larger as he sets.*

WHAT Poem can be safe from this Sort of Criticism? I think I was never in my Life so much offend-  
ed as at a Wag whom I once met with in a Coffee-house.  
He had in his Hand one of the Miscellanies, and  
reading the following short Copy of Verses, with-  
out Flattery to the Author, is (I think) as be-  
lieving in its Kind as any one in the *English Tongue*.

*Flavia the least and slightest Toy  
Can with restless Art employ.  
This Fan in meaner Hands would prove  
An Engine of small Force in Love;  
But she with such an Air and Mien,  
Not to be told or safely seen,  
Directs its wanton Motions so,  
That it wounds more than Cupid's Bow;  
Gives Coolness to the matchless Dame,  
To every other Breast a Flame.*

WHEN this Coxcomb had done reading them, the  
day, says he, What Instrument is this that *Flavia*  
employs in such a Manner as is not to be told, nor  
seen? In ten Lines it is a Toy, a *Cupid's Bow*, a  
Fan, and an Engine in Love. It has wanton Motion,  
wounds, it cools, and inflames.

SUCH Criticisms make a Man of Sense sick, and  
Fool merry.

THE next Paragraph of the Paper we are talk-  
ing of, falls upon some Body whom I am at a Loss to  
name. But I find the whole Invektive turns upon a  
Man who (it seems) has been imprisoned for Debt. What  
a Man he was, I most heartily pity him; but at the same Time  
I must put the Examiner in Mind, that notwithstanding  
he is a Critick, he still ought to remember he is a Christian.  
Poverty was never thought a proper Subject for Ridicule,  
and I do not remember that I ever met with a Man  
upon a Beggar.

As for those little Retortings of my own Expression  
of being dull by Design, witty in October, shining

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and so forth; they are the common Cavils of Witling, who has no other Method of shewing his but by little Variations and Repetitions of the Words whom he attacks.

UT the Truth of it is, the Paper before me, not in this Particular, but in its very Essence, is like's Echo.

— *Quæ nec reticere loquenti,  
Nec prior ipsa loqui didicit* —

should not have deserved the Character of a Censor. I not animadverted upon the abovementioned Author. gentle Chastisement: But I know my Reader will pardon me, unless I declare, that nothing of this for the future (unless it be written with some shall divert me from my Care of the Publick.



*Ad populum phalaras.* ———— *Perf.*

*Show your Trappings to the Mob.*

180.

*Saturday, October 21, 1710.*

*From my own Apartment, October 20.*

DO not remember that in any of my Lucubrations I have touched upon that useful Science of Physick, notwithstanding I have declared myself more than once a Effor of it. I have indeed joined the Study of ology with it, because I never knew a Physician recommend himself to the Publick, who had not a Sister to embellish his Knowledge in Medicine. It has commonly observed in Compliment to the Ingenious ur Profession, that *Apollo* was God of Verse as well ayfick; and in all Ages the most celebrated Practitio- of our Country, were the particular Favourites of the

the Muses. Poetry to Physick is indeed like the Gift to a Pill; it makes the Art shine, and covers the Service of the Doctor with the Agreeableness of the Company.

THE very Foundation of Poetry is good Sense. we may allow *Horace* to be a Judge of the Art.

*Scribendi recte sapere est & principium & fons.*

AND if so, we have Reason to believe, that the same Man who writes well can prescribe well, if he applied himself to the Study of both. Besides, when we see a Man making Profession of two different Sciences, it is natural for us to believe he is no Pretender in either, which we are not Judges of, when we find him skilful in that which we understand.

ORDINARY Quacks and Charlatans are thoroughly sensible how necessary it is to support themselves by the collateral Assistances, and therefore always lay their Claim to some supernumerary Accomplishments which are wholly foreign to their Profession.

ABOUT twenty Years ago, it was impossible to walk the Streets without having an Advertisement thrust into your Hand of a Doctor *who was arrived at the Knowledge of the Green and Red Dragon, and had discovered the Female Fern-Seed.* No Body ever knew what this meant; but the Green and Red Dragon so amused the People, that the Doctor lived very comfortably of them. About the same Time there was pasted a very hard Word upon every Corner of the Streets. To the best of my Remembrance, was

### TETRACHYMAGOGON,

which drew great Shoals of Spectators about it, who saw the Bill, that it introduced, with an unspeakable Curiosity, and when they were sick, would have no Body but a Learned Man for their Physician.

I once received an Advertisement of one *who had studied thirty Years by Candle-light for the Good of his Countrymen.* He might have studied twice as long by Day-light, and never had been taken Notice of: But such Extravagations cannot be over-valued. There are some



He gained themselves great Reputation for Physick by  
 his Birth, as the *Seventh Son of a Seventh Son*; and  
 others by not being born at all, as the *Unborn Doctor*,  
 who, I hear, is lately gone the Way of his Patients, ha-  
 ving died worth five hundred Pounds *per Annum*, though  
 he was not *born* to a Half-penny.

MY ingenious Friend Doctor *Saffold* succeeded my  
 Contemporary Doctor *Lilly* in the Studies both of  
 Physick and Astrology, to which he added that of Poetry,  
 as to be seen both upon the Sign where he lived, and  
 the Bills which he distributed. He was succeeded by  
 Doctor *Cafe*, who erased the Verses of his Predecessor out  
 of the Sign-Post, and substituted in their Stead two of  
 his own, which were as follow:

*Within this Place  
 Lives Dr. Cafe.*

HE is said to have got more by this Distich, than  
 Dryden did by all his Works. There would be no  
 end of enumerating the several imaginary Perfections  
 and unaccountable Artifices, by which this Tribe of Men  
 bewitch the Minds of the Vulgar, and gain Crowds of  
 Admirers. I have seen the whole Front of a Mounte-  
 bank's Stage, from one End to the other, faced with Pa-  
 tents, Certificates, Medals and Great Seals, by which  
 several Princes of *Europe* have testified their particu-  
 lar Respect and Esteem for the Doctor. Every great  
 Man with a sounding Title has been his Patient. I be-  
 lieve I have seen twenty Mountebanks that have given  
 Physick to the Czar of *Muscovy*. The Great Duke of  
*Prussia* escapes no better. The Elector of *Branden-  
 burg* was likewise a very good Patient.

THIS great Condescension of the Doctor draws  
 upon him much Good-will from his Audience; and it is  
 not to one, but if any of them be troubled with an ach-  
 ing Tooth, his Ambition will prompt him to get it  
 pulled out by a Person who has had so many Princes, Kings  
 and Emperors, under his Hands.

He must not leave this Subject without observing, that  
 Physicians are apt to deal in Poetry, Apothecaries en-  
 deavour to recommend themselves by Oratory, and are  
 therefore

therefore without Controversy the most eloquent Person in the whole *British* Nation. I would not willingly discourage any of the Arts, especially that of which I am a humble Professor; but I must confess, for the Good of my native Country, I could wish there might be a Suspension of Physick for some Years, that our Kingdom which has been so much exhausted by the Wars, might have Leave to recruit itself.

AS for myself, the only Physick which has brought me safe to almost the Age of Man, and which I prescribe to all my Friends, is Abstinence. This is certainly the best Physick for Prevention, and very often the most effectual against a present Distemper. In short, my *Recipe* is, *Take Nothing*.

WERE the Body Politick to be physick'd like particular Persons, I should venture to prescribe to it in the same Manner. I remember when our whole Kingdom was shaken with an Earthquake some Years ago, there was an impudent Mountebank who sold Pills which he told the Country People) were very good against an Earthquake. It may perhaps be thought as absurd to prescribe a Diet for the allaying popular Commotions and national Ferments. But I am verily persuaded, that if in such a Case a whole People were to enter into a Course of Abstinence, and eat nothing but Water for a Fortnight, it would abate the Rage and Animosity of Parties, and not a little contribute to the Cure of a distracted Nation. Such a Fast would have a natural Tendency to the procuring of those Ends for which a Fast is usually proclaimed. If any Man has a Mind to enter on such a voluntary Abstinence, it might not be improper to give him the Caution of *Pythagoras* in particular.

*Abstine a Fabis.*

Abstain from Beans.

That is, say the Interpreters, Meddle not with Controversies; Beans having been made Use of by the *Venerables* among the *Athenians* in the Choice of *Magistrates*.

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241.

Tuesday, October 24, 1710.

*From my own Apartment, October 23.*

METHOD of spending one's Time agreeably is a Thing so little studied, that the common Amusement of our young Gentleman, (especially of such as sit at a Distance from those of the first Breeding) is drinking. This Way of Entertainment has Custom of Side; but as much as it has prevailed, I believe there have been very few Companies that have been guilty of excess this Way, where there have not happened more accidents which make against, than for the Continuance of it. It is very common that Events arise from a haunch which are fatal, and always such as are disagreeable. With all a Man's Reason and good Sense about him, his Tongue is apt to utter Things out of mere Scurvy of Heart which may displease his best Friends. He then would trust himself to the Power of Wine, without saying more against it, than that it raises the Imagination and depresses the Judgment. Were there only this single Consideration, That we are less Masters of ourselves when we drink in the least Proportion above Exigences of Thirst; I say, were this all that could be objected, it were sufficient to make us abhor this custom. But we may go on to say, that as he who drinks a little is not Master of himself, so he who drinks much is a Slave to himself. As for my Part, I ever esteem'd Drunkard of all vicious Persons the most vicious: For if Actions are to be weigh'd and considered according to Intention of them, what can we think of him who puts himself into a Circumstance wherein he can have no Intention at all, but incapacitates himself for the Duties and Offices of Life, by a Suspension of all his Faculties? If a Man consider, that he cannot under the Oppression of Drink be a Friend, a Gentleman, a Master, or a Subject; that he has so long banished himself from all that is dear, and given up all that is sacred

to him, he would even then think of a Debauch and Horror: But when he looks still further, and acknowledges, that he is not only expelled out of all the Relations of Life, but also liable to offend against them all, what Words can express the Terror and Detestation he would have of such a Condition? And yet he is all this of himself who says he was drunk last Night.

AS I have all along persisted in it, that all the Viceous in general are in a State of Death, so I think I may add to the Non-Existence of Drunkards, that they die by their own Hands. He is certainly as guilty of Suicide who perishes by a slow, as he that is dispatched by an immediate Poison. In my last Lucubration I proposed the general Use of Water-gruel, and hinted it might not be amiss at this very Season: But as there are some, whose Cases, in regard to their Families will not admit of Delay, I have used my Interest in several Wards of the City, that the wholesome Restraint above-mentioned may be given in Tavern-Kitchens to all the Mornings Draught-Men within the Week when they call for Wine before Noon. For a further Restraint and Mark upon such Persons, I have given Orders, that in all the Offices where Policies are drawn upon Lives, it shall be added to the Article which prohibits that the Nominee should cross the Sea, the Words *Provided also, That the above-mentioned A. B. shall drink before Dinner during the Term mentioned in this indenture.*

I am not without Hopes but by this Method I may bring some unsizeable Friends of mine into Shape, and Breadth, as well as others who are languid and consumptive, into Health and Vigour. Most of the Self-Murderers whom I yet hinted at, are such as preserve a certain Regularity in taking their Poison, and make it mix pretty well with their Food: But the most conspicuous of those who destroy themselves, are such as when their Youth fall into this Sort of Debauchery, and contract a certain Uneasiness of Spirit, which is not to be diverted but by Tippling as often as they can fall in Company in the Day, and conclude with downy Drunkenness at Night. These Gentlemen never know the Satisfaction of Youth, but skip the Years of Medi-

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d, and are decrepit soon after they are of Age. I Godfather to one of these old Fellows. He is three and thirty, which is the Grand Climacterick of a young Drunkard. I went to visit the crazy Wretch Morning, with no other Purpose but to rally him over the Pain and Uneasiness of being sober.

BUT as our Faults are double when they affect us besides ourselves, so this Vice is still more odious in a married than a single Man. He that is the Husband of a Woman of Honour, and comes Home overladen with Wine, is still more contemptible in Proportion to the Regard we have to the unhappy Consort of his Bestiality. The Imagination cannot shape to its any Thing more monstrous and unnatural than the Familiarities between Drunkenness and Chastity. The married *Africa*, who is the Perfection of Beauty and Innocence, has long been thus condemned for Life. The romantic Tales of Virgins devoted to the Jaws of Drunkards, have nothing in them so terrible as the Gift of Drunkenness to that Bacchanal.

THE Reflection of such a Match as spotless Innocence with abandoned Lewdness is what puts this Vice in the worst Figure it can bear with Regard to others; when it is look'd upon with Respect only to the Drunkard himself, it has Deformities enough to make it disagreeable, which may be summed up in a Word, allowing, that he who resigns his Reason, is actually guilty of all that he is liable to from the Want of Reason.

P. S. Among many other Enormities, there are two of the following Letters which I think should be suddenly amended; but since they are Sins of Omission, I shall not make Remarks upon them till I find Delinquents persist in their Errors; and the inserted Letters themselves shall be all their present Admonition.

Mr. Bickerstaff,

Octob. 16.

SEVERAL that frequent Divine Service at St. Paul's, as well as myself, having with great Satisfaction observed the good Effect which your Ani-



' madversion had on an Excess in Performance there  
 ' it is requested, that you will take Notice of a con-  
 ' trary Fault, which is the unconcerned Silence and  
 ' motionless Postures of others who come thither. If  
 ' Custom prevails, the Congregation will resemble  
 ' Audience at a Play-house, or rather a dumb Meeting  
 ' of Quakers. Your censuring such Church-mutes  
 ' the Manner you think fit, may make these Dissenters  
 ' join with us, out of Fear lest you should further  
 ' madvert upon their Non-conformity. According  
 ' this succeeds, you shall hear from,

S I R,

*Your most humble Servant,*

B. T.

*Mr. Bickerstaff,*

' I WAS the other Day in Company with a Gen-  
 ' tleman, who, in reciting his own Qualifications  
 ' concluded every Period with these Words, *the best*  
 ' *any Man in England*. Thus for Example: He said  
 ' the best House of any Man in England; he understood  
 ' this, and that; and t'other, the best of any Man in  
 ' England. How harsh and ungrateful soever this Ex-  
 ' pression might sound to one of my Nation, yet the Gen-  
 ' tleman was one whom it no Ways became me to inter-  
 ' rupt; but perhaps a new Term put into his By-Word  
 ' (as they call a Sentence a Man particularly affects) may  
 ' cure him. I therefore took a Resolution to apply  
 ' you, who, I dare say, can easily persuade this Gen-  
 ' tleman (whom I cannot believe an Enemy to the Union)  
 ' to mend his Phrase, and be hereafter the wisest of  
 ' Man in Great Britain. I am,

S I R,

*Your most humble Servant,*

Scoto-Britannicus

### ADVERTISEMENT.

WHEREAS Mr. Humphry Trelooby, wearing  
 own Hair, a Pair of Buck-Skin Breeches, a Hunting  
 Whip, with a new Pair of Spurs, has complained to the  
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No 242.

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for, That on Thursday last he was defrauded of Half Crown, under Pretence of a Duty to the Sexton for seeing the Cathedral of St. Paul, London: It is hereby ordered, That none hereafter require above Sixpence of any Country Gentleman under the Age of Twenty-five for that Liberty; and that all which shall be received above the said Sum, of any Person, for beholding the Inside of that sacred Edifice, be forthwith paid to Mr. Morphew for the Use of Mr. Bickerstaff, under Pain of further Censures for the above-mentioned Extortion.



*Quis iniquæ*

*Tam patiens urbis, tam ferreus ut teneat se?* Juv.

*Who can with Patience behold this vile City, and contain himself?*

Thursday, October 26, 1710.

*From my own Apartment, October 25.*

It was with very great Displeasure I heard this Day a Man say of a Companion of his with an Air of approbation, *You know Tom. never fails of saying a useful Thing.* He has a great deal of Wit, but Satire is his particular Talent. *Did you mind how he put the young Fellow out of Countenance that pretended to talk to him?* Such impertinent Applauses, which one meets with every Day, put me upon considering what true Gallantry and Satire were in themselves; and this, methought, occurred to me from Reflection upon the great and excellent Persons that were admired for Talents this Day. When I had run over several such in my thoughts, I concluded, (however unaccountable the Assertion might appear at first Sight) that Good-nature was an essential Quality in a Satirist, and that all the Sentiments which are beautiful in this Way of Writing must proceed from that Quality in the Author. Good-nature produces a Disdain of all Baseness, Vice and

Folly, which prompts them to express themselves with Smartness against the Errors of Men, without Bitterness towards their Persons. This Quality keeps the Mind in Equanimity, and never lets an Offence unseasonably throw a Man out of his Character. When *Virgil* saw he that did not hate *Bavius* might love *Mævius*, he was in perfect good Humour, and was not so much moved at their Absurdities, as passionately to call them Sons of Blockheads in a direct Invektive, but laughed at them with a Delicacy of Scorn, without any Mixture of Anger.

THE best good Man, with the worst natur'd Man, was the Character among us of a Gentleman as famous for his Humanity as his Wit.

THE ordinary Subjects for Satire are such as inspire the greatest Indignation in the best Tempers, and consequently Men of such a Make are the best qualified for speaking of the Offences in human Life. These Men can behold Vice and Folly, when they injure Persons whom they are wholly unacquainted, with the same Severity as others resent the Ills they do themselves. A Good-natur'd Man cannot see an over-bearing Fellow put a bashful Man of Merit out of Countenance, or strip him in the Pursuit of any Advantage, but he is ready to Fire to succour the Oppressed, to produce the Merit of the one, and confront the Impudence of the other.

THE Men of the greatest Character in this Age were *Horace* and *Juvenal*. There is not, that I remember, one ill-natur'd Expression in all their Writings; not one Sentence of Severity, which does not appear to proceed from the contrary Disposition. Whoever reads them, will, I believe, be of this Mind; and if these were read with this View, it might possibly persuade our young Fellows, that they may be very witty Men without speaking ill of any but those who deserve it. But in the Perusal of these Writers it may not be necessary to consider, that they lived in very different Times. *Horace* was intimate with a Prince of the greatest Goodness and Humanity imaginable, and his Character was formed after his Example: Therefore the Faults that Poet falls upon were little Inconsistencies in Behaviour, false Pretences to Politeness, or impertinent

fectious

tations of what Men were not fit for. Vices of a  
 rfer Sort could not come under his Consideration, or  
 er the Palace of *Augustus*. *Juvenal*, on the other  
 nd, lived under *Domitian*, in whose Reign every  
 ing that was great and Noble was banished the Ha-  
 tions of the Men in Power. Therefore he attacks  
 ce as it passes by in Triumph, not as it breaks into  
 nversation. The Fall of Empire, Contempt of Glo-  
 and a general Degeneracy of Manners, are before  
 Eyes in all his Writings. In the Days of *Augustus*, to  
 e talked like *Juvenal* had been Madness, or in those  
*Domitian* like *Horace*. Morality and Virtue are every  
 ere recommended in *Horace* as became a Man in a  
 ite Court, from the Beauty, the Propriety, the Con-  
 nience of pursuing them. Vice and Corruption are  
 icked by *Juvenal* in a Stile which denotes, he fears  
 shall not be heard without he calls to them in their  
 n Language, with a barefaced Mention of the Vil-  
 ies and Obscenities of his Contemporaries.

THIS accidental Talk of these two great Men runs  
 from my Design, which was to tell some Coxcombs  
 t run about this Town with the Name of Smart  
 ical Fellows, that they are by no Means qualified  
 the Characters they pretend to, of being severe upon  
 er Men, for they want Good-nature. There is no  
 undation in them for arriving at what they aim at;  
 d they may as well pretend to flatter as rail agreeably  
 hout being Good-natured.

THERE is a certain Impartiality necessary to make  
 at a Man says bear any Weight with those he speaks

This Quality, with Respect to Mens Errors and  
 ces, is never seen but in Good-natur'd Men. They  
 ve ever such a Frankness of Mind, and Benevolence  
 all Men, that they cannot receive Impressions of Un-  
 dness without mature Deliberation; and writing or  
 aking ill of a Man upon personal Considerations, is  
 irreparable and mean an Injury, that no one possessed  
 this Quality is capable of doing it: But in all Ages  
 re have been Interpreters to Authors when living, of  
 same Genius with the Commentators, into whose  
 nds they fall when dead. I dare say, it is impossible  
 any Man of more Wit than one of these to take any

of the four and twenty Letters, and form out of the Name to describe the Character of a vicious Man's greater Life, but one of these would immediately Mr. such a-one is meant in that Place. But the Title of it is, Satirists describe the Age, and Backbiters all their Descriptions to private Men.

IN all Terms of Reproof, when the Sentence appears to arise from personal Hatred or Passion, it is then made the Cause of Mankind, but a Misunderstanding between two Persons. For this Reason the Representations of a Good-natured Man bear a Pleasure in them, which shews there is no Malignity at Heart, and by Consequence are attended to by his Hearers and Readers, because they are unprejudiced. This Defence is only what is due to him; for no Man thoroughly satisfied can say a Thing general enough to pass off with the Air of an Opinion declared, and not a Passion justified. I remember a humorous Fellow at Oxford when he heard any one had spoken ill of him, used to say, *I won't take my Revenge on him till I have forgiven him.* What he meant by this, was, that he would not enter upon this Subject till it was grown indifferent to him as any other; and I have by this known him more than once triumph over his Adversity with an inimitable Spirit and Humour; for he came to the Assault against a Man full of sore Places, and he himself invulnerable.

THERE is no Possibility of succeeding in a Satirical Way of Writing or Speaking, except a Man throw himself quite out of the Question. It is great Vanity to think any one will attend a Thing because it is your Quarrel. You must make your Satire the Concern of Society in general, if you would have it regarded. When it is so, the Good nature of a Man of Wit will prompt him to many brisk and disdainful Sentiments and Replies, to which all the Malice in the World will not be able to repartee.



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*subt se septus nebula, mirabile dictu!*  
*inter medios, miscetque viris, neque cernitur ulli.* Virg.

*Then entering by the Gate, wrapt in a Cloud,  
 (Strange to relate) unseen amidst the Crowd.*

243. Saturday, October 28, 1710.

*From my own Apartment, October 27.*

HAVE somewhere made mention of Gyges's Ring, and intimated to my Reader, that it was at present in Possession, though I have not since made any Use of it. The Tradition concerning this Ring is very Romantick, taken Notice of both by *Plato* and *Tully*, who each of them make an admirable Use of it for the Advance-ment of Morality. This *Gyges* was the Master Shepherd King *Candaules*. As he was wandering over the Plains of *Lydia*, he saw a great Chasm in the Earth, and had Curiosity to enter it. After having descended pretty far into it, he found the Statue of an Horse in Brass, and two Doors in the Sides of it. Upon opening them he found the Body of a dead Man, bigger than ordinary, and a Ring upon his Finger, which he took off, and put it upon his own. The Virtues of it were much greater than he at first imagined; for upon his going into an Assembly of Shepherds, he observed, that he was invisible when he turned the Stone of the Ring within the Palm of his Hand, and visible when he turned it towards his Company. Had *Plato* and *Cicero* been as well versed in the Occult Sciences as I am, they would have found a great deal of Mystick Learning in this Tradition; but it is impossible for an Adept to be understood by one who is not an Adept.

AS for myself, I have with much Study and Application arrived at this great Secret of making myself invisible, and by that Means conveying myself where I pleased; or to speak in Rosycrucian Lore, I have entered

into the Clefts of the Earth, discovered the Brazen Harp, and robbed the dead Giant of his Ring. The Traveller says further of *Gyges*, that by the Means of this Ring he gained Admission in the most retired Parts of the Court, and made such Use of those Opportunities, that he at length became King of *Lydia*. For my own Part, I, who, have always rather endcavoured to improve my Mind than my Fortune, have turned this Ring to no other Advantage than to get a thorough Insight into the Ways of Men, and to make such Observations on the Errors of others, as may be useful to the Publick, whatever Effect they may have upon myself.

ABOUT a Week ago, not being able to sleep, I got up, and put on my magical Ring, and with a Thought transported myself into a Chamber where I saw a Lady. I found it inhabited by a celebrated Beauty, though of that Species of Women which we call a Slattern. Her Head-dress and one of her Shoes lay upon a Chair, her Petticoat in one Corner of the Room, and her Gown that had a Copy of Verses made upon it but the Day before, with her Thread-Stockings, in the Middle of the Floor. I was so foolishly officious, that I could not bear gathering up her Cloaths together to lay them on the Chair that stood by her Bed-side, when, to my great Surprise, after a little Muttering, she cried out, *What do you do? Let my Petticoat alone.* I was startled at it, but soon found that she was in a Dream; being one of those, who, to use *Shakespear's* Expression, are *so long in Thought*, that they utter in their Sleep every Thing that passes in their Imagination. I left the Apartment of this Female Rake, and went into her Neighbour's, where there lay a Male Coquet. He had a Bottle of Salts hanging over his Head, and upon the Table by his Bed lay *Suckling's* Poems, with a little Heap of black Patches. His Snuff-box was within reach on a Chair: But while I was admiring the Disposition which he made of the several Parts of his Dress, his Slumber seemed interrupted by a Pang, that was accompanied by a sudden Oath, and he turned himself over-hastily in his Bed. I did not care to see him in his nocturnal Pains, and left the Room.

I was no sooner got into another Bed-chamber, but I heard very harsh Words uttered in a smooth uniform Tone

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as amazed to hear so great a Volubility in Reproach, thought it too coherent to be spoken by one asleep; upon looking nearer, I saw the Head-dress of the Person who spoke, which shewed her to be a Female, with a lying by her Side broad awake, and as quiet as a lamb. I could not but admire his exemplary Patience, discovered by his whole Behaviour, that he was then lying under the Discipline of a Curtain-Lecture.

I was entertained in many other Places with this Kind Nocturnal Eloquence, but observed that most of those whom I found awake, were kept so either by Envy or by Love. Some of these were fighting, and others cursing, some Soliloquy; some hugged their Pillows, and others gnashed their Teeth.

THE Covetous I likewise found to be a very wakeful people. I happened to come into a Room where one of them lay sick. His Physician and his Wife were in close whisper near his Bed-side. I overheard the Doctor say to the poor Gentlewoman, he cannot possibly live till Five of the Morning. She received it like the Mistress of a Family prepared for all Events. At the same Instant came a Servant Maid, who said, *Madam, the Undertaker is now according to your Order.* The Words were scarce out of her Mouth, when the sick Man cried out with a feeble Voice, Pray, Doctor, how went Bank-Stock to-day at Change? This melancholy Object made me too serious for diverting myself further this Way: But as I was going Home, I saw a Light in a Garret, and entering into it, heard a Voice crying, *And, Hand, Stand, Band, Ann'd, Tann'd.* I concluded him by this and the Furniture of his Room to be a Lunatick; but upon listening a little longer, perceived it was a Poet, writing an Heptameter upon the ensuing Peace.

IT was now towards Morning, an Hour when Spirits, Witches and Conjurers are obliged to retire to their own Apartments, and feeling the Influence of it, I was hastening Home, when I saw a Man had got half Way into a Neighbour's House. I immediately called to him, and turning my Ring, appeared in my proper Person. There is something Magisterial in the Aspect of the Pickstaff, which made him run away in Confusion.

AS I took a Turn or two in my own Lodging, I was thinking, that, old as I was, I need not go to Bed, but that it was in my Power to marry the finest Lady in this Kingdom, if I would wed her with this Ring. What a Figure would she that should have it make a Visit, with so perfect a Knowledge as this would give her of all the Scandal in the Town? But instead of endeavouring to dispose of myself and it in Matrimony, I resolved to lend it to my loving Friend the Author of *Atalantis*, to furnish a new *Secret History of Secret Affairs*.



*Quid voveat dulci nutricula majus alumno,  
Quam sapere & fari ut possit quæ sentiat? — Hor.*

*What can a Mother wish greater for her Child, than  
be wise, and able to speak what he thinks?*

N<sup>o</sup> 244.

Tuesday, October 31, 1710.

*Will's Coffee-house, October 30.*

IT is no easy Matter, when People are advancing any Thing, to prevent their going too fast for want of Patience. This happens in nothing more frequently than in the Prosecution of Studies. Hence it is, that we meet Crowds who attempt to be eloquent before they can speak. They affect the Flowers of Rhetoric before they understand the Parts of Speech. In the ordinary Conversation of this Town, there are so many who can, as they call it, talk well, that there is not one in twenty that talks to be understood. This proceeds from an Ambition to excel, or, as the Term is, to shine in Company. The Matter is not to make themselves understood, but admired. They come together with a certain Emulation, rather than Benevolence. When you fall among such Companions, the safe Way is to get yourself up, and let the Orators declaim for your Esteem, and trouble yourself no further. It is said, that a Poet

It be born so ; but I think it may be much better said  
 an Orator, especially when we talk of our Town Poets.  
 Orators ; but the Town Poets are full of Rules and  
 ws, the Town Orators go through thick and thin, and  
 forsooth, Persons of such eminent natural Parts and  
 knowledge of the World, that they despise all Men as  
 experienced Scholasticks who wait for an Occasion be-  
 they speak, or who speak no more than is necessary.  
 they had half persuaded me to go to the Tavern the  
 er Night, but that a Gentleman whisper'd me, Prithee,  
 ac, go with us ; there is *Tom. Varnish* will be there,  
 he is a Fellow that talks as well as any Man in Eng-

must confess, when a Man expresses himself well  
 on any Occasion, and his falling into an Account of  
 Subject arises from a Desire to oblige the Company,  
 from Fulness of the Circumstance itself, so that his  
 taking of it at large is occasioned only by the Open-  
 of a Companion ; I say, in such a Case as this, it is  
 only pardonable, but agreeable, when a Man takes  
 Discourse to himself ; but when you see a Fellow  
 ch for Opportunities for being copious, it is exces-  
 sively troublesome. A Man that stammers, if he has  
 understanding, is to be attended with Patience and Good-  
 nature ; but he that speaks more than he needs, has no  
 right to such an Indulgence. The Man who has a De-  
 in his Speech takes Pains to come to you, while a  
 of a weak Capacity with Fluency of Speech tri-  
 umphs in out-running you. The Stammerer strives to be  
 for your Company ; the loquacious Man endeavours to  
 show you, you are not fit for his.

WITH Thoughts of this Kind do I always enter  
 that Man's Company who is recommended as a Per-  
 son that talks well ; but if I were to chuse the People  
 in whom I would spend my Hours of Conversation,  
 they should be certainly such as laboured no farther than  
 to make themselves readily and clearly apprehended, and  
 would have Patience and Curiosity to understand me. To  
 have good Sense, and Ability to express it, are the most  
 essential and necessary Qualities in Companions. When  
 thoughts rise in us fit to utter, among familiar Friends  
 we need but very little Care in Cloathing them.

URBANUS



*URBANUS* is, I take it, a Man one might live with whole Years, and enjoy all the Freedom and Improvement imaginable, and yet be insensible of a Contradiction to you in all the Mistakes you can be guilty of. His great Good-will to his Friends has produced in him such a general Deference in his Discourse, that if he differs from you in his Sense of any Thing, he introduces his own Thoughts by some agreeable Circumlocution; or has often observed such and such a Circumstance that made him of another Opinion. Again, where another would be apt to say, This I am confident of, I may pretend to judge of this Matter as well as any Body; *Urbanus* says, I am verily perswaded, I believe one may conclude. In a Word, there is no Man more clear in his Thoughts and Expressions than he is, or speaks with greater Diffidence. You shall hardly find one Man in any Consideration, but you shall observe one of less Consequence, form himself after him. This happens to *Urbanus*; but the Man who steals from him almost every Sentiment he utters in a whole Week, disguises the Theft by carrying it with quite a different Air. *Umbratilis* knows *Urbanus*'s doubtful Way of Speaking proceeds from Good-nature and Good-breeding, and not from Uncertainty in his Opinions. *Umbratilis* therefore has no more to do but repeat the Thoughts of *Urbanus* in a positive Manner, and appear to the Undiscerning a wiser Man than the Person from whom he borrows: But those who know him can see the Servant in his Master's Habit; the more he struts, the less do his Cloaths appear his own.

IN Conversation, the Medium is neither to affect Silence or Eloquence; not to value our Approbation, nor to endeavour to excel us who are of your Company, nor equal Injuries. The great Enemies therefore to good Company, and those who transgress most against the Law of Equality, (which is the Life of it) are, the Clown, the Wit, and the Pedant. A Clown, when he has Sense is conscious of his want of Education, and with an awkward Bluntness hopes to keep himself in Countenance by overthrowing the Use of all polite Behaviour. He takes Advantage of the Restraint Good-Breeding imposes upon others not to offend him, to trespass against them, and is under the Man's own Shelter while he in-

on him. The Fellows of this Class, are very frequent in the Repetition of the Words, Rough and Manly. When these People happen to be by their Fortunes of the Rank of Gentlemen, they defend their other Absurdities by an impertinent Courage; and, to help out the defect of their Behaviour, add their being dangerous to their being disagreeable. This Gentleman (though he displeases, professes to do so, and knowing that dares still go on to do so) is not so painful a Companion, as he who will please you against your Will, and resolves to be a wit.

THIS Man upon all Occasions, and whoever he falls in Company with, talks in the same Circle, and in the same Round of Chat which he has learned at one of the tables of this Coffee house. As Poetry is in itself an elevation above ordinary and common Sentiments; so there is no Fop so very near a Madman in indifferent company as a poetical one. He is not apprehensive that the Generality of the World are intent upon the business of their own Fortune and Profession, and have little Capacity as Curiosity to enter into Matters of ornament or Speculation. I remember at a full Table in the City, one of these ubiquitous Wits was entertaining the Company with a Soliloquy (for so I call it when a Man talks to those who do not understand him) concerning Wit and Humour. An honest Gentleman who sat next to me, and was worth Half a Plumb, stared at him, and observing there was some Sense, as he thought, next with his Impertinence, whisper'd me, *Take my Word for it, this Fellow is more Knave than Fool.* This was my good Friend's Applause of the wittiest Man of the party, and I am sure that I was ever present at, which wanted nothing to make it excellent but that there was no Occasion for it.

THE Pedant is so obvious to Ridicule, that it would be one to offer to explain him. He is a Gentleman so well known, that there is none but those of his own Class who do not laugh at and avoid him. Pedantry proceeds from much Reading and little Understanding. A Pedant among Men of Learning and Sense, is like an ignorant Servant giving an Account of a polite conversation. You may find he has brought with him

more

more than could have entered into his Head without being there, but still that he is not a Bit wiser than if he had not been there at all.

N<sup>o</sup> 245.

Thursday, November 2, 1710.

*From my own Apartment, November 1.*

**T**HE Lady hereafter mentioned having come to me in very great Haste, and paid me much above the usual Fee as a Cunning Man to find her stolen Goods, and also having approved my late Discourse of *Advertisements*, obliged me to draw up this, and insert it in the Body of my Paper.

## ADVERTISEMENT.

**W**HEREAS *Bridget Howd'ee*, late Servant to the Lady *Fardingale*, a short thick lively, hard favoured Wench, of about Twenty-nine Years of Age, her Eyes small and bleared, and Nose very broad at Bottom, and turning up at the End, her Mouth wide and Lips of an unusual Thickness, two Teeth out before, the rest black and uneven, the Tip of her Left Ear being of a Mouse Colour, her Voice loud and shrill, quick of Speech, and something of a *Welsh* Accent, withdrew herself on *Wednesday* last from her Ladyship's Dwelling-house, and, with the Help of her Consort, carried off the following Goods of her said Lady, viz. a thick wadded Callico Wrapper, a Musk-coloured Velvet Mantle lined with Squirrels Skins, eight Night-shirts, four Pair of Silk Stockings curiously darned, six Pair of laced Shoes, new and old, with the Heels of half ten Inches higher than their Fellows; a Quilted Petticoat of the largest Size, and one of Canvas with Whalebone Hoops; three Pair of Stays, bolster'd below the Left Shoulder, two Pair of Hips of the newest Fashion, four round about Aprons with Pockets, and four striped

Maned Blackmoor

lin Night-Rails very little frayed; a Silver Pot for  
 free or Chocolate, the Lid much bruised; a broad  
 mm'd flat Silver Plate for Sugar with Rhenish Wine,  
 Silver Ladle for Plum-Porridge; a Silver Cheese-  
 miter with three Tongues, an Ebony Handle, and Sil-  
 ver at the End; a Silver Posnet to butter Eggs; one  
 riddle and two Cordial-Water Cups, two Coco-Cups,  
 an Ostridge's Egg, with Rims and Feet of Silver, a  
 narrow-Spoon with a Scoop at the other End, a Silver  
 range Strainer, eight Sweet-meat Spoons made with  
 rks at the End, an Agate Handle Knife and Fork in a  
 sheath, a Silver Tongue-Scraper, a Silver Tobacco-Box,  
 with a Tulip graved on the Top; and a Bible bound in  
 green, with gilt Leaves and Clasps, never opened  
 once. Also a small Cabinet, with six Drawers inlaid  
 with red Tortoise-shell, and Brass gilt Ornaments at the  
 Corners, in which were two Leather Forehead-  
 bands, three Pair of oiled Dog-skin Gloves, seven  
 boxes of superfine *Spanish* Wool, Half a Dozen of *Por-*  
*tal* Dishes, and a Quire of Paper from thence; two  
 of brand new Plumpers, four Black-lead Combs,  
 one Pair of fashionable Eye-brows, two Sets of Ivory  
 teeth little the worse for wearing, and one Pair of Box  
 common Use; *Adam* and *Eve* in Bugle-Work, with-  
 out Fig-Leaves, upon Canvas, curiously wrought with  
 Ladyship's own Hand; several Filigraïn Curiosities;  
 Crotched of 122 Diamonds, set strong and deep in  
 silver, with a Rump-Jewel after the same Fashion;  
 skelets of braided Hair, Pomander and Seed Pearl; a  
 ge old Purple Velvet Purse embroidered, and shutting  
 in a Spring, containing two Pictures in Miniature, the  
 figures visible; a broad thick Gold Ring with a Hand  
 Hand graved upon it, and within, this Poefy, *While*  
*it does last, I'll hold thee fast*; another set round with  
 all Rubies and Sparks, six wanting; another of *Turky*  
 one, crack'd through the Middle; an *Elizabeth* and  
*Jacobus's*, one Guinea the first of the Coin, an An-  
 with a Hole bored through, a broken Half of a *Spa-*  
 Piece of Gold, a Crown-piece with the Breeches, an  
 Nine-pence bent both Ways by *Lilly* the Almanack-  
 ter for Luck at Langteraloo, and twelve of the Shells  
 of Blackmoor's Teeth; one small Amber Box with  
 Apoplestick

Apoplectick Balsam, and one Silver gilt of a larger for Cashu and Carraway Comfits, to be taken at Sermons, the Lid enamell'd, representing a Cupid for Hearts, with a Piece of Gold on his Hook; over Head this Rhime, *Only with Gold, you me shall* In the lower Drawer was a large new Gold Repeat Watch made by a *Frenchman*; a Gold Chain, and all proper Appurtenances hung upon Steel Swivels, to Locketts with the Hair of dead and living Lovers, with Arms, Emblems and Devices cut in Cornel Agate and Onyx, with Cupids, Hearts, Darts, Al Flames, Rocks, Pickaxes, Roses, Thorns and flowers; as also Variety of ingenious *French* Mon together with Gold Etoys for Quills, Scissars, Need Thimbles, and a Sponge dipped in *Hungary* Water, but the Night before by a young Lady going upon Frolick *Incog*. There was also a Bundle of Letters dated between the Years 1670 and 1682. most of the signed *Philander*, the rest *Strephon*, *Amyntas*, *Cory* and *Adonis*; together with a Collection of Receipts to make Pastes for the Hands, Pomatums, Lip-Sal White-Pots, Beautifying Creams, Water of Talk, Frog-Spawn Water; Decoctions for clearing the Complexion, and an approved Medicine to procure Abort

WHOEVER can discover the aforesaid Goods that they may be had again, shall have fifty Guineas the Whole, or proportionable for any Part.

N.B. Her Ladyship is pleased to promise ten Pounds for the Pacquet of Letters over and above, or five *Philander's* only, being her first Love. My Lady bestows of *Strephon* to the Finder, being so written, they may serve to any Woman who reads them.

#### POSTSCRIPT.

AS I am Patron of Persons who have no other Power to apply to, I cannot Suppress the following Complaint

S I R,

I AM a Blackmoor Boy, and have, by my Lord's Order, been christened by the Chaplain. A good Man has gone further with me, and told me a great deal of good News; as, that I am as good

Lady her things: But with me from I am. But at cost almost now, whether like a T



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Man is born  
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No.

246.

Lady herself as I am a Christian, and many other things: But for all this, the Parrot who came over with me from our Country is as much esteemed by her as I am. Besides this, the Shock-Dog has a Collar at cost almost as much as mine. I desire also to know, whether now I am a Christian, I am obliged to dress like a Turk, and wear a Turbant. I am,

S I R,

Your most humble Servant,

POMPEY.



— *Vitiis nemo sine nascitur; optimus ille qui minimis urgetur.* — Hor.

Man is born without Faults; he is the best, who has the fewest.

246.

Saturday, November 4, 1710.

From my own Apartment, November 3.

WHEN one considers the Turn which Conversation takes in almost every Set of Acquaintance, or Assembly, in this Town or Kingdom, one cannot observe, that in spite of what I am every Day saying, and all the Moral Writers since the Beginning of the World have said, the Subject of Discourse is generally upon one another's Faults. This in a great Measure proceeds from Self-Conceit, which were to be ended in one or other individual Person; but the Folly spreads itself almost over all the Species; and one need not only say, *Tom, Jack or Will*, but in general, *Man is a Coxcomb*. From this Source it is, that Excellence is faintly received, any Imperfection universally exposed. But if Things were put in a true light, and we would take Time to consider that Man in every Nature is an imperfect Being, our Sense of this matter would be immediately altered, and the Word *Imperfection*

*perfection* would not carry an unkind Idea than the *Humanity*. It is a pleasant Story that we forsooth, are the only imperfect Creatures in the Universe, and only Beings that will not allow of Imperfection. My Body has taken Notice, that we stand in the Middle of Existencies, and are by this one Circumstance the unhappy of all others. The Brutes are guided by instinct, and know no Sorrow; the Angels have Knowledge, and they are happy; but Men are governed by Opinion, which is, I know not what Mixture of Ignorance and Knowledge, and are neither indolent nor happy. It is very observable, that Criticks are a People between the Learned and the Ignorant, and by that Situation enjoy the Tranquillity of neither. As Criticks stand as Men, so do Men in general between Brutes and Angels. Thus every Man, as he is a Critick and a Coxcomb, is improved by Reason and Speculation, is ever forgiving himself, and laying open the Faults of others.

AT the same Time that I am talking of the Crime of urging People's Faults with Severity, I cannot but wail some which Men are guilty of for want of Attention. These are such as they can easily mend, and my Body tells them of, for which Reason I shall make use of the Penny Post, (as I have with Success to see young Ladies about turning their Eyes, and holding their Heads) to certain Gentlemen whom I remark to be habitually guilty of what they may reform in a Moment. There is a Fat Fellow whom I have long remarked for leaving his Breast open in the Midst of Winter, out of Affectation of Youth. I have therefore sent him now the following Letter in my physical Capacity.

S I R,

FROM the 20th Instant to the First of May, both Days inclusive, I beg of you to button up your Waistcoat from your Collar to your Waistband. I

*Your most humble Servant,*

Isaac Bickerstaff, Philosopher.

THERE is a very handsome well shaped Youth who frequents the Coffee-houses about Charing-Cross, and

pretty Riband being something of a man may offer to him as I a

Countryman,

WAS that I given you? If you be it on a black may have my

THESE little useful, not on others how. STEAD of one Face in their Po among People help, and never

LUMBEUS many: They v agreeable C what they a ther so much i ch other the C of the Wor and Skill.

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pretty Ribband with a Crofs of Jewels at his Breast. being something new, and a Thing in which the man may offend the *Heralds-Office*, I have addressed to him as I am Censor.

Countryman,

WAS that Ensign of Honour which you wear, given you by a Prince or a Lady that you have earned? If you bear it as an Absent Lover, please to put it on a black Ribband: If as a rewarded Soldier, may have my Licence to continue the red.

*Your faithful Servant,*

*Bickerstaff, Censor.*

THESE little Intimations do great Service, and are useful, not only to the Persons themselves, but to others how to conduct themselves towards them.

INSTEAD of this honest private Method, or a plain one Face to Face, of acquainting People with things in their Power to explain or amend, the usual among People is to take no Notice of Things you help, and nevertheless expose you for those you can-

PLUMBEUS and LEVIS are constantly in each other's company: They would, if they took proper Methods, be agreeable Companions; but they so extravagantly do what they are unfit for, and each of them rallies the other so much in the wrong Place, that instead of doing each other the Offices of Friends, they do but instruct the rest of the World to laugh at them with more Knowledge and Skill. *Plumbeus* is of a saturnine and sullen complexion; *Levis*, of a mercurial and airy Disposition.

Both these Gentlemen have but very slow Parts, would make a very good Figure did they pursue what they ought. If *Plumbeus* would take to Business, would in a few Years know the Forms of Orders so as to direct and dictate with so much Ease, as to be both a solid, able, and at the same Time a sure Man of dispatch. *Levis*, with a little Reading, and coming into Company, would soon be able to write a Song and up a Country-Dance. Instead of these proper Pursuits,

Pursuits, in Obedience to their respective Geniuses, *Plumbus* endeavours to be a Man of Pleasure, and *Levis* a Man of Business. This appears in their Speech, and their Dress: *Plumbus* is ever egregiously fine, and saying something like Wit; *Levis* is ever extremely gross and with a silly Face repeating Maxims. These two don each other for affecting what each is incapable the one to be wise, and the other gay; but are extremely critical in their Judgments of each other in their Ways towards what they pretend to. *Plumbus* acknowledges *Levis* to be a Man of great Reach, because it is what *Plumbus* never cared for being thought himself, and *Levis* allows *Plumbus* to be an agreeable Rake for the same Reason. Now were these dear Friends to be free with each other as they ought to be, they would change Characters, and be both as commendable, instead of being as ridiculous as their Capacities will admit of.

WERE it not too grave, all that I would urge on this Subject is, that Men are bewildered when they consider themselves in any other View than that of Spectators, who are in a Place where it is no great Matter whether they can, or unreasonable to expect they should have every Thing about them as well as at their own Home. This way of thinking is, perhaps, the only one that can put this Being in a proper Posture for the Benefit of Society. It is certain, that this would reduce Faults into those which proceed from Malice or Dishonesty: It would quite change our Manner of beholding one another, and nothing that was not below a Man's Nature would be below his Character. The Arts of Life would be proper Advances towards the next; and a very good Man would be a very fine Gentleman. As it now is, human Life is inverted, and we have not less than half the Knowledge of this World before we are dipping into another. Thus, instead of the Raptures and Contemplations which naturally attend a well-spent Time from the Approach of Eternity, even we old Fellows are afraid of the Ridicule of those who are born since, and ashamed not to understand, as well as peevish to signify, the Mode, the Fashion, the Ladies, the Fops, the Balls, and what not. *Dick Reptile*, who does not want Humour, is very pleasant at our Club when he

old Fellow told  
is not in the  
mind him; t



Mrs. Jenny

*Adipol, na nas  
repter paucas,  
malo*

*quo we are all  
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great Alacrity

Mr. Bickerstaff,

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old Fellow touchy at being laughed at for any Thing  
is not in the Mode, and bawls in his Ear, *Prithee*  
*mind him; tell him thou art mortal.*



*Mrs. Jenny Distaff, Half-Sister to Mr. Bickerstaff.*

*Idol, nā nos æque sumus omnes invisæ viris  
propter paucas, quæ omnes faciunt dignæ ut videamur  
malo* Ter.

*Idol we are all distasteful to the Men, by reason of a  
few, who make us all seem worthy of Punishment.*

247. *Tuesday, November 7, 1710.*

*From my own Apartment, November 6.*

MY Brother having written the above Piece of  
Latin, desired me to take Care of the rest of the  
ing Paper. Towards this he bid me answer the fol-  
ing Letter, and said, Nothing I could write properly  
the Subject of it would be disagreeable to the Motto.  
the Cause of my Sex, and I therefore enter upon it  
great Alacrity. The Epistle is literally thus:

*Mr. Bickerstaff,*

*Edinburgh, Octob. 23.*

PRESUME to lay before you an Affair of mine,  
and begs you'll be very sincere in giving me your  
Judgment and Advice in this Matter, which is as fol-  
ws:

A very agreeable young Gentleman, who is en-  
dowed with all the good Qualities that can make a  
man compleat, has this long Time paid Love to me  
in the most passionat Manner that was possible. He  
has left nothing unsaid to make me believe his Affec-  
ions real; and in his Letters expressed himself so han-  
somely, and tenderly, that I had all the Reason imagi-  
nable to believe him sincere. In short, he positively has  
promised



'promised me he would marry me : But I find all  
 'said nothing ; for when the Question was put to  
 'he wouldn't ; but still would continue my humble  
 'vant, and would go on at the ould Rate, repeating  
 'Assurances of his Fidelity (and at the same Time  
 'none in him). He now writs to me in the same  
 'dearing Stile he us't to do, would have me speak to  
 'Man but himself. His Estate is in his own Hand,  
 'Father being dead. My Fortune at my own Dispos  
 '(mine being also dead) and to the full answer  
 'Estate. Pray, Sir, be ingenious, and tell me  
 'dially, if you don't think I shall do myself an Inj  
 'if I keep Company or a Corospondance any lon  
 'with this Gentleman. I hope you'll faver an ho  
 'North Britain (as I am) with your Advice in  
 'Amoure ; for I am resolved just to follow your Di  
 'tions. Sir, you'll do me a sensible Pleasure, and  
 'great Honour, if you'll please to insert this poor Sc  
 'with your Answer to it, in your *Tatler*. Pray fail  
 'to give me your Answer ; for on it depends the Ha  
 'nefs of

Disconsolat *Almeira*

MADAM,

'I HAVE frequently read over your Letter, and  
 'of Opinion, that as lamentable as it is, it is  
 'most common of any Evil that attends our Sex. I  
 'very much troubled for the Tenderness you express  
 'wards your Lover, but rejoice at the same Time  
 'you can so far surmount your Inclination for him  
 'to resolve to dismiss him when you have my Broth  
 'Opinion for it. His Sense of the Matter, he des  
 'me to communicate to you. Oh *Almeira* ! The co  
 'mon Failing of our Sex is to value the Merit of  
 'Lovers rather from the Grace of their Address, th  
 'the Sincerity of their Hearts. *He has expressed his*  
 '*so handsomely* ! Can you say that, after you have Re  
 'to doubt his Truth ? It is a very melancholy Thi  
 'that in this Circumstance of Love (which is the m  
 'important of all others in Female Life) we Wom  
 'who are, they say, always weak, are still weak  
 'The true Way of valuing a Man, is to consider

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 Swains, an  
 Woman rise  
 us Rogues  
 VOL. IV.

reputation among the Men: For Want of this necessary Rule towards our Conduct, when it is too late, we find ourselves married to the Out-cast of that Sex; and it is generally from being disagreeable among Men, that Fellows endeavour to make themselves pleasing to Women. The little Accomplishments of coming into a Room with a good Air, and telling while they are with us what we cannot hear among ourselves, usually make up the whole of a Woman's Man's Merit. But if we, when we began to reflect upon our Lovers, in the first place considered what Figures they make in the Camp, at the Bar, on the *Change*, in their Country, or at Court, we should behold them in quite another View than at present.

WERE we to behave ourselves according to this Rule, we should not have the just Imputation of favouring the silliest of Mortals, to the great Scandal of the wisest, who value our Favour as it advances their Pleasure, not their Reputation. In a Word, Madam, if you would judge aright in Love, you must look upon it as in a Case of Friendship. Were this Gentleman treating with you for any Thing but your self, when you had consented to his Offer, if he fell off, you would call him a Cheat and an Impostor. There is therefore nothing left for you to do, but to despise him, and yourself for doing it with Regret.

I am,

MADAM, &c.

I have heard it often argued in Conversation, that this evil Practice is owing to the perverted Taste of the Men in the last Generation. A Libertine on the Throne could very easily make the Language and the Fashion turn his own Way. Hence it is, that Woman is treated as a Mistress, and not a Wife. It is from the writings of those Times, and the traditional Accounts of the Debauches of their Men of Pleasure, that the Combs now-a-days take upon them, forsooth to be the Swains, and perjured Lovers. Methinks I feel all this rise in me, when I reflect upon the ravenous Rogues that pretend to deceive us. Wretches,

that can never have it in their Power to over-reach a Thing living but their Mistresses! In the Name of Goodness, if we are designed by Nature as future Companions to the other Sex, why are we not treated accordingly? If we have Merit, as some allow, is it not as base in Men to injure us as one another? If we are the Insignificantants that others call us, where is the Triumph in deceiving us? But when I look at the Bottom of this Disaster, and recollect the many of my Acquaintance whom I have known in the same Connection with the *Northern Lads* that occasions this Discouragement, I must own I have ever found the Perfidiousness of Men has been generally owing to ourselves, and we have contributed to our own Deceit. The Truth is, we do not conduct ourselves as we are courted, but as we are inclined. When we let our Imaginations take the reins of a bridled Swing, it is not he that acts best is most loved, but he that is most lovely acts best. When our haughty Servants make their Addresses, we do not keep ourselves enough disengaged to be Judges of their Merit; and seldom give our Judgment of our Lover, till we have given our Judgment for him.

WHILE *Clarinda* was passionately attended to by *Strephon*, who is a Man of Sense and Knowledge in the World; and *Cassio*, who has a plentiful Fortune and an excellent Understanding, she fell in Love with *Damon* at a Ball: From that Moment that was before the most reasonable Creature of my Acquaintance, cannot hear *Strephon* speak, but says something so out of the Way of Ladies Conversation: *Cassio* has never since open'd his Mouth before us, she whispers me, *How seldom do Riches and Sense go together?* The Issue of all this is, that for the Love of *Damon*, who has neither Experience, Understanding, nor Wealth, she despises those Advantages in the other which she finds wanting in her Lover; or else thinks she has them for no Reason but because he is her Lover. This, and many other Instances may be given in the Town; but I hope thus much may suffice to prevent the Growth of such Evils at *Edinburgh*.

— Medea  
Virginis o  
To them  
A Sparrow

248.

From m

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*By Isaac Bickerstaff, Esq;*

— *Media sese tulit ob-via silva  
Virginis os habitumque gerens.* — Virg.

*To them bright Venus in the Woods appears,  
A Spartan Virgin's Looks and Dress she wears.*

248. *Thursday, November 9, 1710.*

*From my own Apartment, November 8.*

T may perhaps appear ridiculous ; but I must confess, this last Summer, as I was riding in *Enfield-Chase*, I met a young Lady whom I could hardly get out of my head, and for ought I know, my Heart, ever since. She was mounted on a Pad, with a very well fancied Furniture. I saw her Horse with a very graceful Air ; and when I saluted her with my Hat, she bowed to me so obligingly, that whether it was her Civility or Beauty that touched me so much, I know not ; but I am sure I shall never forget her. She dwells in my Imagination in a Figure so much to her Advantage, that if I were to draw a Picture of Youth, Health, Beauty, or Modesty, I should represent any or all of them in the Person of that young Woman. I do not find that there are any Descriptions in the best Poets so beautiful as those they draw of Nymphs in their Pastoral Dresses and Exercises. *Virgil* gives us the Habit of a *Spartan* Huntress when she is to meet *Aeneas* in his Way, and relieve his Cares with the most agreeable Object imaginable. *Diana*, and her Train, are always described as Inhabitants of the Woods, and Flowers of the Chase. To be well diverted, is the best Guard to Innocence ; and, methinks, it should be one of the first Things to be regarded among People of Condition, to find out proper Amusements for young Ladies. I cannot but think this of Riding might easily be revived among them, when they consider how much

it must contribute to their Beauty. This would lay the best Portion they could bring into a Family, a good Stock of Health, to transmit to their Posterity. Such a charming Bloom, as this gives the Countenance, is much preferable to the real or affected Feebleness or Sickness, which appear in the Faces of our modern Beauties.

THE Comedy called, *The Ladies Cure*, represents the Affectation of wan Looks, and languid Glances, a very entertaining Extravagance. There is, as the Lady in the Play complains, something so robust in her Health, that it is with her a Point of Breeding and Modesty to appear in Publick with a sickly Air. But her natural Gaiety and Spirit which shine in the Complexion of such as form to themselves a Sort of diverting Industry by chusing Recreations that are Exercises, surpass the false Ornaments and Graces that can be put on by applying the whole Dispensary of a Toilet. An healthy Body and a chearful Mind, give Charms, as irresistible as imaginable. The beauteous *Dyctima*, who came to Town last Week, has from the constant Prospect in a delicious Country, and the moderate Exercise and Journey of the Visits she made round it, contracted a certain Lustre in her Countenance which will in vain employ both Painters and the Poets to represent. The becoming Modesty in her Dress, the severe Sweetness of her Looks, and a certain innocent Boldness in all her Behaviour, are the Effect of the active Recreations I am talking of.

BUT instead of such, or any other as innocent and pleasing Method of passing away their Time with Liberty, we have many in Town who spend their Hours in an indolent State of Body and Mind, without either Recreations or Reflections. I am apt to believe, that some Parents imagine their Daughters will be accomplished enough, if nothing interrupts their Growth, or their Shape. According to this Method of Education, I could name you twenty Families, where all the business of this Life is, that it is Time to rise and go to Dinner; as if they were so insignificant as to be provided for when they are fed and cloathed.

IT is with great Indignation that I see such a Part of the Female World lost to human Society, and condemned to a Laziness, which makes Life pass

with less Relish than a Drawing Room. The Returns of the Returns. get over the Ha. the Wenc. rning to Nig. THE next d. y busy one. o gives an Ac. dly more infu. man, and a. d the other I. at Lady with. ertland, that. was last in. ended himself. were obliged. her Humili. guage imagin. WHAT I w. Females wo. r Minds, in su. THE Way to. of Gentlewo. ble Method. old furnish the. for the Comp. unnatural M. n the most ac. worthiest Me. re the genera. r Kind than i. for more Re. The com. s off as well. utting into ou. ch will make. shall therefor. tion, and will. he Fair Sex, ts shall consi. e they divert



less Relish than in the hardest Labour. *Palestris* her Drawing Room, is supported by Spirits to keep the Returns of Spleen and Melancholy, before she get over Half the Day for want of something to do, like the Wench in the Kitchen sings and scowls from Morning to Night.

THE next disagreeable Thing to a lazy Lady, is a busy one. A Man of Business in good Company, gives an Account of his Abilities and Dispatches, is doubly more insupportable than her they call a notable woman, and a Manager. Lady *Good-day*, where I visited the other Day at a very polite Circle, entertained a Lady with a *Recipe* for a Poultrice, and gave us to understand, that she had done extraordinary Cures since she was last in Town. It seems a Countryman had wounded himself with his Sithe as he was mowing; and we were obliged to hear of her Charity, her Medicine, her Humility, in the harshest Tone, and coarsest language imaginable.

WHAT I would request in all this Prattle is, that Females would either let us have their Persons, or their Minds, in such Perfection as Nature designed them.

THE Way to this is, that those who are in the Quality of Gentlewomen should propose to themselves some able Method of passing away their Time. This would furnish them with Reflections and Sentiments proper for the Companions of reasonable Men, and prevent unnatural Marriages which happen every Day between the most accomplish'd Women and the veriest Oafs; the worthiest Men and the most insignificant Females. Were the general Turn of Womens Education of another Kind than it is at present, we should want one another for more Reasons than we do as the World now is. The common Design of Parents is to get their children off as well as they can, and make no Conscience of putting into our Hands a Bargain for our whole Life, which will make our Hearts ache every Day of it.

We shall therefore take this Matter into serious Consideration, and will propose, for the better Improvement of the Fair Sex, a *Female Library*. This Collection of books shall consist of such Authors as do not corrupt us they divert, but shall tend more immediately to

improve them, as they are Women. They shall be such as shall not hurt a Feature by the Austerity of the Reflections, nor cause one impertinent Glance by the Wantonness of them. They shall all tend to advance the Value of their Innocence as Virgins, improve their Understanding as Wives, and regulate their Tenderness as Parents. It has been very often said in these Lectures, that the Ideas which most frequently pass through our Imaginations, leave Traces of themselves in our Countenances. There shall be a strict Regulation had to this in my Female Library, which shall be furnished with nothing that shall give Supplies to Ostentation or Impertinence; but the whole shall be so digested for the Use of my Students, that they shall not grow of Character in their Enquiries, but their Knowledge shall appear only a cultivated Innocence.



*Per varios casus, per tot discrimina rerum,  
Tendimus* ————— *Virg.*

*Through Toils and Storms to Italy we tend.*

N<sup>o</sup> 249. Saturday November 11, 1710.

*From my own Apartment, November 10.*

**I** WAS last Night visited by a Friend of mine who has an inexhaustible Fund of Discourse, and never fails to entertain his Company with a Variety of Thoughts and Hints that are altogether new and uncommon. Whether it were in Complaisance to my Way of Living or his real Opinion, he advanced the following Paragraph That it required much greater Talents to fill up and make a retired Life, than a Life of Business. Upon this occasion he rallied very agreeably the busy Men of the Town who only valued themselves for being in Motion, and passing through a series of trifling and insignificant Affairs. In the Heat of his Discourse, seeing a Piece of Manuscript lying on my Table, I defy (says he) any of these idle Persons to produce Half the Adventures that this Twentieth

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give us an A  
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any Piece has been engaged in, were it possible for him give us an Account of his Life.

MY Friend's Talk made so odd an Impression upon my Mind, that soon after I was a-bed I fell insensibly into a most unaccountable *Resverie*, that had neither Motion nor Design in it, and cannot be so properly called a Dream as a Delirium.

METHOUGHT the Shilling that lay upon the table rear'd itself upon its Edge, and turning the Face towards me, open'd its Mouth, and in a soft Silver Sound gave me the following Account of his Life and Adventures.

I was born, says he, on the Side of a Mountain, near a little Village of *Peru*, and made a Voyage to *England* in an *Ingot*, under the Convoy of *Sir Francis Drake*. I was, soon after my arrival, taken out of my *Indian* Habit, refined, naturalized, and put into the *British* Mode, with the Face of *Queen Elizabeth* on one Side, and the Arms of the Country on the other. Being thus equipped, I found in me a wonderful Inclination to ramble, and visit all the Parts of the new World into which I was brought. The People very much favoured my natural Disposition, and shifted me so fast from Hand to Hand, that before I was five Year's old, I had travelled to almost every Corner of the Nation. But in the Beginning of my sixth Year, to my unspeakable Grief, I fell into the Hands of a miserable old Fellow, who clapped me into an Iron Chest, where I found five hundred more of my own Quality who lay under the same Confinement. The only Relief we had, was to be taken out and counted in the fresh Air every Morning and Evening. After Imprisonment of several Years we heard some Body knocking at our Chest, and breaking it open with an Hammer. This we found was the old Man's Heir, who, when his Father lay a-dying, was so good as to come to our release: He separated us that very Day. What was the Fate of my Companions I know not: As for myself, I was sent to the Apothecary's Shop for a Pint of Sack. The Apothecary gave me to an Herb-Woman, the Herb-Woman to a Butcher, the Butcher to a Brewer, the Brewer to his Wife, who made a Present of me to a Non-conformist Preacher. After this Manner I made

my Way merrily thro' the World; for, as I told you before, we Shillings love nothing so much as travelling. I was sometimes fetched in a Shoulder of Mutton, sometimes a Play-Book, and often had the Satisfaction to treat a Templar at a Twelve-penny Ordinary, or carry him with three Friends to *Westminster-Hall*.

IN the midst of this pleasant Progress which I made from Place to Place, I was arrested by a superstitious old Woman, who shut me up in a greasy Purse, in Pursuance of a foolish Saying, That while she kept Queen Elizabeth's Shilling about her, she should never be without Money. I continued here a close Prisoner for many Months, till at last I was exchanged for eight and forty Farthings.

I thus rambled from Pocket to Pocket till the Beginning of the Civil Wars, when (to my Shame be it spoken) I was employed in raising Soldiers against the King: For being of a very tempting Breadth, a Sergeant made Use of me to inveigle Country Fellows, and list them in the Service of the Parliament.

AS soon as he had made one Man sure, his Way was to oblige him to take a Shilling of a more homely Figure, and then practice the same Trick upon another. Thus I continued doing great Mischief to the Crown, till my Officer chancing one Morning to walk abroad earlier than ordinary, sacrificed me to his Pleasures, and made Use of me to seduce a Milk-Maid. This Wench betook me, and gave me to her Sweetheart, applying me more properly than she intended the usual Form of, *To my Love and from my Love*. This ungenerous Gallant married her within few Days after, pawn'd me for a Dram of Brandy, and drinking me out next Day, I was beaten with an Hammer, and again set a running.

AFTER many Adventures, which it would be tedious to relate, I was sent to a young Spendthrift, in Company with the Will of his deceased Father. This young Fellow, who I found was very extravagant, gave great Demonstrations of Joy at the receiving the Will, but opening it, he found himself disinherited and driven off from the Possession of a fair Estate, by Virtue of a being made a Present to him. This put him into a great Passion, that after having taken me in his Hand

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curfed me, he fquirmed me away from him as far as he could fling me. I chanced to light in an unfrequented place under a dead Wall, where I lay undiscovered and alone, during the Ufurpation of *Oliver Cromwel*.

ABOUT a Year after the King's Return, a poor Carrier that was walking there about Dinner-time, fortunately caft his Eye upon me, and, to the great Joy of both, carried me to a Cook's Shop, where he dined with me, and drank the King's Health. When I came out into the World, I found that I had been happier in Retirement than I thought, having probably by the Means efcap'd wearing a monftrous Pair of Breeches. BEING now of great Credit and Antiquity, I was ever looked upon as a Medal than an ordinary Coin; which Reason a Gamefter laid hold of me, and conducted me to a Counter, having got together fome Dollars of us for that Ufe. We led a melancholy Life in our Poffeffion, being bufy at thofe Hours wherein our Coin is at reft, and partaking the Fate of our Mafters, being in a few Moments valued at a Crown, a Shilling, and, or a Sixpence, according to the Situation in which the Fortune of the Cards placed us. I had at length the good Luck to fee my Mafter break, by which Means I was again fent Abroad under my primitive Denomination of a Shilling.

I fhall pafs over many other Accidents of lefs Moment, and haften to that fatal Cataftrophe when I fell into the Hands of an Artift who conveyed me under a Pound, and with an unmerciful Pair of Sheers cut off my Titles, clipped my Brims, retrenched my Shape, reduced me to my inmoft Ring, and in fhort, fo fpoiled and pillaged me, that he did not leave me worth a Pennyworth. You may think what a Confufion I was in to find myfelf thus curtail'd and diffigur'd. I fhould have been afhamed to have fhewn my Head, had not all my Acquaintance been reduced to the fame fhameful Figure, excepting fome few that were punch'd through the Head. In the Midft of this general Calamity, when every Body thought our Misfortune irretrievable, and our Cafe desperate, we were thrown into the Furnace together, and (as it often happens with Cities rifing out of Afhes) appear'd with greater Beauty and Luftre than



we could ever boast of before. What has happen'd to me since this Change of Sex which you now see, I take some other Opportunity to relate. In the next Time I shall only repeat two Adventures, as being extraordinary, and neither of them having ever happen'd to me above once in my Life. The first was, my being in a Poet's Pocket, who was so taken with the Brightness and Novelty of my Appearance, that he gave Occasion to the finest Burlesque Poem in the English Language, intituled from me, *The Splendid Shilling*. The second Adventure, which I must not omit, happen'd to me in the Year 1703, when I was given away in Charity to a blind Man; but indeed this was by Mistake the Person who gave me having heedlessly thrown me in the Hat among a Pennyworth of Farthings.



*Scis etenim justum gemina suspendere lance  
Ancipitis libræ.*

—Perf.

*Know'st thou with equal Hand to hold the Scale?*

No 250.

Tuesday, November 14, 1710.

*From my own Apartment, November 13.*

I Last Winter erected a Court of Justice for the Rectifying of several Enormities in Dress and Behaviour, which are not cognizable in any other Courts of the Realm. The Vintner's Case which I there tried is fresh in every Man's Memory. That of the Petitioner gave also a general Satisfaction, not to mention the most important Points of the Cane and Perspective; in which if I did not give Judgments and Degrees according to the strictest Rules of Equity and Justice, I can but say, I acted according to the best of my Understanding. But as for the Proceedings of that Court, I shall refer my Reader to an Account of them, written by my

etary, which is now in the Press, and will shortly be published under the Title of *Lillie's Reports*.

AS I last year presided over a Court of Justice, it is my Intention this Year to set myself at the Head of a Court of Honour. There is no Court of this Nature where at present, except in *France*, where, according to the best of my Intelligence, it consists of such only as are Marshals of that Kingdom. I am likewise informed that there is not one of that honourable Board at present who has not been driven out of the Field by the Stroke of *Marlbrough*: But whether this be only an accidental or a necessary Qualification, I must confess I am not able to determine.

AS for the Court of Honour of which I am here speaking, I intend to sit myself in it as President, with several Men of Honour on my Right Hand, and Women of Virtue on my Left, as my Assistants. The first Place of the Bench I have given to an old *Tangeren* Captain with a Wooden Leg. The second is a Gentleman of a long twisted Periwig without a Curl in it, a Buff with very little Hair upon it, and a Thread-bare Coat with new Buttons, being a Person of great Worth, and second Brother to a Man of Quality. The third is a Gentleman-Usher, extremely well read in Romances, and Grandson to one of the greatest Wits in *Germany*, who was some Time Master of the Ceremonies to the Duke of *Wolfenbuttel*.

AS for those who sit further on my Right Hand, as is usual in publick Courts, they are such as will fill up the Number of Faces upon the Bench, and serve rather as Ornament than Use.

THE chief upon my Left Hand are, an old Maiden Lady, that preserves some of the best Blood of *England* in her Veins.

A *Welsh* Woman of a little Stature, but high Spirit.

AN old Prude that has censured every Marriage for these thirty Years, and is lately wedded to a young rake.

HAVING thus furnished my Bench, I shall establish Correspondencies with the Horse-Guards, and the Veterans of *Chelsea-College*, the former to furnish me with twelve Men of Honour as often as I shall have Occasion

Occasion for a Grand Jury, and the latter with as many good Men and true for a Petty Jury.

AS for the Women of Virtue, it will not be difficult for me to find them about Midnight at Crimp and Bailers.

HAVING given this publick Notice of my Complaint, I must further add, that I intend to open it on this Seventhnight, being *Monday* the twentieth Instant; and hereby invite all such as have suffered Injuries and affronts, that are not to be redressed by the common Law of this Land, whether they be short Bows, cold Salutations, supercilious Looks, unreturned Smiles, disagreeable Behaviour, or forced Familiarity; as also all such as have been aggrieved by any ambiguous Expression, accidental Juggle, or unkind Repartee; likewise all such as have been defrauded of their Right to the Wall, tricked out of the upper End of the Table, or have been suffered to place themselves in their own Wrong on the Back-Seat of the Coach: These and all of these I, as I above said, invite to bring in their several Cases and Complaints, in which they shall be relieved with all imaginable Expedition.

I am very sensible that the Office I have now undertaken upon me will engage me in the Disquisition of many weighty Points that daily perplex the Youth of the *Rish* Nation; and therefore I have already discussed several of them for my future Use; as, How far a Man may brandish his Cane in the Telling a Story, without insulting his Hearer? What Degree of Contradiction amounts to the Lye? How a Man shall resent another's staring and cocking a Hat in his Face? If an Apology is an Atonement for treading upon one's Toes? Whether a Man may put up a Box on the Ear received from a Stranger in the Dark? Or, Whether a Man's Honour may take a Blow of his Wife? With several other Subtleties of the like Nature.

FOR my Direction in the Duties of my Office, I have furnished myself with a certain Astrological Instrument of Scales which I have contrived for this Purpose: one of them I lay the Injuries, in the other the Repartitions. The first are represented by little Weights made of a Metal resembling Iron, and the other in Gold. These are not only lighter than the Weights made

in Averdupeight. The amount be divided into divisions, which cannot be seen by the microscope. The scales were made by a Librarian, who was in Librarian's hands both in the night and day. He should look rather than his own Art than over in Silence.



*Quisnam igitur  
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Responsare cup  
Fortis, & in  
Externi nequie  
In quem maneo*

*so then is free  
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in Averdupois, but also than such as are used in Troy-weight. The heaviest of those that represent the Injuries amount but to a Scruple; and decrease by so many subdivisions, that there are several imperceptible Weights which cannot be seen without the Help of a very fine Microscope. I might acquaint my Reader, that these Scales were made under the Influence of the Sun when it was in *Libra*, and describe many Signatures on the Weights both of Injury and Reparation: But as this would look rather to proceed from an Ostentation of my own Art than any Care for the Publick, I shall pass over in Silence.



*Quisnam igitur liber? Sapiens, sibi qui imperiosus,  
Quem neque pauperies, neque mors, neque vincula terrent:  
Responsare cupidinibus, contemnere honores,  
Fortis, Et in seipso totus teres atque rotundus,  
Externi nequid valeat per læve morari;  
In quem manca ruit semper fortuna.——Hor.*

Who then is free? The wise Man, who is Master of himself, who fears neither Poverty, Chains nor Death; who can govern his Passions, despise Honours; who is happy in himself, that nothing external can ruffle his Temper; against whom Fortune shoots her Arrows in vain.

251. Thursday, November 16, 1710.

From my own Apartment, November 15.

It is necessary to an easy and happy Life, to possess our Minds in such a Manner as to be always well satisfied with our own Reflections. The Way to this State, is to measure our Actions by our own Opinion, and not by that of the rest of the World. The Sense of other People ought to prevail over us in Things of less Consideration, but not in Concerns where Truth and Honour are engaged. When we look into the Bottom of Things, what



what at first appears a Paradox, is a plain Truth; and those Professions, which for want of being duly weigh'd seem to proceed from a Sort of Romantick Philosophy, and Ignorance of the World, after a little Reflection are so reasonable, that it is direct Madness to walk by any other Rules. Thus to contradict our Desires, and to conquer the Impulses of our Ambition, if they do not fall in with what we in our inward Sentiments approve is so much our Interest, and so absolutely necessary to our real Happiness, that to condemn all the Wealth and Power in the World, where they stand in Competition with a Man's Honour, is rather good Sense than Greatness of Mind.

DID we consider that the Mind of a Man is the Master himself, we should think it the most unnatural Sort of Self-Murder to sacrifice the Sentiment of the Soul to gratify the Appetites of the Body. Bless us! Is it possible that when the Necessities of Life are supplied, a Man would flatter to be rich, or circumvent to be powerful? When we meet a poor Wretch, urged with Hunger and Cold, asking an Alms, we are apt to think this a Shame we could rather Starve than submit to? But yet how much more despicable is his Condition who is above Necessity, and yet shall resign his Reason and his Integrity to purchase Superfluities? These are both abject as common Beggars; but sure it is less despicable to beg Supply to a Man's Hunger than his Vanity. But Custom and general Prepossessions have so far prevailed on an unthinking World, that those necessitous Creatures cannot relish Life without Applause, Attendance and Equipage, are so far from making a contemptible Figure that distressed Virtue is less esteemed than successful Vice. But if a Man's Appeal in Cases that regard his Honour were made to his own Soul, there would be a Basis and standing Rule for our Conduct, and we should always endeavour rather to be than appear Honourable. *Collier*, in his Essay on *Fortitude*, has treated this Subject with great Wit and Magnanimity. 'What *(says he)* can be more honourable than to have Courage enough  
' to execute the Commands of Reason and Conscience  
' to maintain the Dignity of our Nature, and the Station assigned us? To be Proof against Poverty, Pain, Death itself  
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Death itself? I mean so far as not to do any Thing that's scandalous or sinful to avoid them? To stand Adversity under all Shapes with Decency and Resolution? To do this, is to be great above Title and Fortune. This argues the Soul of an heavenly Extraction, and is worthy the Offspring of the Deity.

WHAT a generous Ambition has this Man pointed us? When Men have settled in themselves a Conviction of such noble Precepts, that there is nothing honourable that is not accompanied with Innocence; nothing mean but what has Guilt in it: I say, when they have attained thus much, though Poverty, Pain, and Death, may still retain their Terrors, yet Riches, Pleasures, and Honours, will easily lose their Charms, if they stand between us and our Integrity.

WHAT is here said with Allusion to Fortune and Fame, may as justly be applied to Wit and Beauty; for these latter are as adventitious as the other, and as little concern the Essence of the Soul. They are all laudable in the Man who possesses them only for the just Application of them. A bright Imagination, while it is subservient to an honest and noble Soul, is a Faculty which makes a Man justly admired by Mankind, and furnishes him with Reflections upon his own Actions, which add delicacies to the Feast of a good Conscience: But when it descends to wait upon sensual Pleasures, or promote the base Purposes of Ambition, it is then to be condemned in Proportion to its Excellence. If a Man will not resolve to place the Foundation of his Happiness in his own Mind, Life is a bewildered and unhappy State, incapable of Rest or Tranquillity. For to such a one the general Applause of Valour, Wit, nay of Honesty itself, can give him but a very feeble Comfort, since it is capable of being interrupted by any one who wants either Understanding or Good-nature to see or acknowledge his Excellencies. This Rule is so necessary, that one may very safely say, it is impossible to know any true Relish of our Being without it. Look about you in common among the ordinary Race of Mankind, and you will find Merit in every Kind is allowed only to those who are in particular Districts or Sets of Company: But the Men can have little Pleasure in these Faculties which

which denominate them Persons of Distinction, let them give up such an empty Pursuit, and think nothing essential to Happiness but what is in their own Power, the Capacity of reflecting with Pleasure on their own Actions, however they are interpreted.

IT is so evident a Truth, that it is only in our own Bosoms we are to search for any Thing to make us happy, that it is, methinks, a Disgrace to our Nature to talk of the taking our Measures from thence only as a Matter of Fortitude. When all is well there, the Vicissitudes and Distinctions of Life are the meer Scenes of a Drama, and he will never act his Part well who has his Thoughts more fixed upon the Applause of the Audience than the Design of his Part.

THE Life of a Man who acts with a steady Integrity, without valuing the Interpretation of his Actions has but one uniform regular Path to move in, where he cannot meet Opposition, or fear Ambuscade. On the other Side, the least Deviation from the Rules of Honour introduces a Train of numberless Evils, and involves him in inexplicable Mazes. He that has entered into Guilt has bid adieu to Rest, and every Criminal has his Share of the Misery expressed so emphatically in a Tragedian;

*Mackbeth shall sleep no more!*

IT was with Detestation of any other Grandeur but the calm command of his own Passion, that the excellent Mr. Cowley cries out with so much Justice;

*If e'er Ambition did my Fancy cheat,  
With any Thought so mean as to be great,  
Continue, Heav'n, still from me to remove  
The humble Blessings of that Life I love.*



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*Narratur & prisci Catonis  
Sæpe mero caluisse virtus. Hor.*

*said of honest Cato, that he would often take a cheer  
Glas.*

252. Saturday, November 18, 1710.

*From my own Apartment, November 20.*

THE following Letter, and several others to the same Purpose, accuse me of a Rigour of which I am far from being guilty, to wit, the Disallowing the Use of Wine.

*From my Country-house, October 25.*

*r. Bickerstaff.*

YOUR Discourse against Drinking, in *Tuesday's Tatler*, I like well enough in the main; but in my humble Opinion you are become too rigid where you say to this Effect: [Were there only this single Consideration, that we are the less Masters of ourselves when we drink the least Proportion beyond the Exigence of Thirst:] I hope no one drinks Wine to allay [This] Appetite. This seems to be designed for a loftier Indigence of Nature; for it were hard to suppose, that the Author of Nature, who imposed upon her her Necessities and Pains, does not allow her her Pleasures, and we may reckon among the latter the moderate Use of the Grape: And though I am as much against Excess, or whatever approaches it, as yourself, yet I conceive one may safely go farther than the Bounds you prescribe, not only without forfeiting the Title of one's own Master, but also to possess it in a much greater Degree. If a Man's expressing himself on any Subject with more Life and Vivacity, more Variety of Ideas, more copiously, more fluently, and more

more to the Purpose, argues it, he thinks clea  
speaks more ready, and with greater Choice of co  
prehensive and significant Terms. I have the p  
Fortune now to be intimate with a Gentleman rema  
able for this Temper, who has an inexhaustible Sou  
of Wit to entertain the Curious, the Grave, the H  
morous, and the Frolick. He can transform him  
into different Shapes, and adapt himself to every Co  
pany; yet in a Coffee-house, or in the ordinary Co  
of Affairs, appears rather dull than sprightly. You  
seldom get him to the Tavern; but when once he is  
rived to his Pint, and begins to look about and like  
Company, you admire a thousand Things in him, wh  
before lay buried. Then you discover the Bright  
of his Mind, and the Strength of his Judgment, acc  
panied with the most graceful Mirth. In a Word,  
this enlivening Aid, he is whatever is polite, instruct  
and diverting. What makes him still more agreea  
is, that he tells a Story, serious or comical, with as m  
Delicacy of Humour as *Cervantes* himself. And for  
this, at other Times, even after a long Knowledge  
him, you shall scarce discern in this incomparable  
son a Whit more than what might be expected fr  
one of a common Capacity. Doubtless, there are  
of great Parts that are guilty of downright Bathful  
that by a strange Hesitation and Reluctance to sp  
murder the finest and most elegant Thoughts, and re  
the most lively Conceptions flat and heavy.

IN this Case, a certain Quantity of my White  
Red Cordial, which you will, is an easy, but an inf  
ble Remedy. It awakens the Judgment, quickens  
mory, ripens Understanding, disperses Melancholy, cha  
the Heart; in a Word, restores the whole Man to h  
self and his Friends without the least Pain or Indi  
sition to the Patient. To be taken only in the Eve  
in a reasonable Quantity before going to Bed. No  
My Bottles are sealed with three Flower-de-Luce  
a Bunch of Grapes. Beware of Counterfeits.

Your most humble Servant,

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WHATEVER has been said against the Use of Wine, upon the Supposition that it enfeebles the Mind, renders it unfit for the Duties of Life, bears forcibly the Advantage of that delicious Juice, in Cases where it only heightens Conversation, and brings to Light agreeable Talents, which otherwise would have lain concealed under the Oppression of an unjust Modesty. I must acknowledge I have seen many of the Temper mentioned by this Correspondent, and own, Wine may be allowably be used in a Degree above the Supply of mere Necessity by such as labour under Melancholy, or are Tongue-ty'd by Modesty. It is certainly a very agreeable Change, when we see a Glass raise a lifeless Conversation into all the Pleasures of Wit and good Humour. But when *Coska* adds to his natural Impudence the Fluster of a Bottle, that which Poets called Fire when he was sober, all men abhor as Outrage when he is drunk. Thus he that in the Morning was only sawcy, in the Evening tumultuous. It makes one sick to hear some of these Fellows say, They love a Friend and a little. Noisy Mirth has something too rustick in it to be considered without Terror by Men of Politeness: But while the Discourse improves in a well chosen Company, and the Addition of Spirits which flow from moderate Wine, it must be acknowledged, that leisure Time cannot be more agreeably, or perhaps more usefully, employed than at such Meetings: But there is a certain Prudence in this and all other Circumstances which makes right or Wrong in the Conduct of ordinary Life. Sir *Jeffrey Wildacre* has nothing so much at Heart as that his Son should know the World betimes: For this End he introduces him among the Sots of his own Age, where the Boy learns to laugh at his Father from the Familiarity in which he sees him treated by his Equals. This the Fellow calls living well with his Heir, and teaching him to be too much his Friend to be impatient for his estate. But for the more exact Regulation of Society, in this and other Matters, I shall publish Tables of the Characters and Relations among Men, and by them instruct the Town in making Sets and Companies for a while. This Humour of Sir *Jeffrey* shall be taken Notice of in the first Place; for there is, methinks, a Sort of



of Incest in Drunkenness, and Sons are not to behold Fathers stripped of all Reverence.

IT is shocking in Nature for the Young, to see those whom they should have an Awe for, in Circumstances of Contempt. I shall therefore utterly forbid, that those in whom Nature should admonish to avoid too great Familiarities, shall be received in Parties of Pleasure where there is the least Danger of Excess. I should run through the whole Doctrine of Drinking, but that my Thoughts are at present too much employed in the Meddelling my *Court of Honour*; and altering the Seats Benches, Bar, and Canopy from that of the Court where in I last Winter sat upon Causes of less Moment. By the Way I shall take an Opportunity to examine, what Method is to be taken to make Joiners and other Artificers get out of a House they have once entered, not forgetting to tie them under proper Regulations. It is for want of such Rules that I have a Day or two longer than I expected been tormented and deafned with Hammers, insomuch that I neither can pursue this Discourse nor answer the following and many other Letters of the highest Importance.

Mr. Bickerstaff,

WE are Man and Wife, and have a Boy and Girl; the Lad Seventeen, the Maiden Sixteen. We are quarrelling about some Parts of their Education. I *Ralph* cannot bear that I must pay for the Girl's Learning on the Spinnet, when I know she has no Ear. I *Bridget* have not Patience to have my Son whipped because he cannot make Verses, when I know he is a Blockhead. Pray, Sir, inform us, is it absolutely necessary that all who wear Breeches must be taught to rhyme, all in Petticoats to touch an Instrument: Please to interpose in this and the like Cases, and much solid Distress which arises from trifling Causes, as it is common in Wedlock, and you will very much oblige us and ours,

*Ralph*  
*Bridget*

} Yokefellows.

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Mr. Bickerf  
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Courtesy, and



— *Pietate gravem ac meritis si forte virum quem  
Conspexere, silent, arreſtisq; auribus aſtant.* Virg.

*If then ſome grave and worthy Man paſs by,  
To Silence buſht, to hear his Words inclined, &c.*

Tuesday, November 21, 1710.

*From my own Apartment, November 20,*

Extract of the Journal of the Court of Honour, 1710.

*Die Lunæ viceſimæ Novembris, hora nona antemeridiana.*

THE Court being ſat, an Oath prepared by the Cenſor was adminiſtred to the Aſſiſtants on his Right Hand, who were all ſworn upon their Honour. The Women on his Left Hand took the ſame Oath upon their Reputation. Twelve Gentlemen of the Horſe-Guards were impanelled, having unanimouſly choſen Mr. Alexander Truncheon, who is their Right-Hand Man in the Troop, for their Foreman in the Jury. Mr. Truncheon immediately drew his Sword, and holding it with the Point towards his own Body, preſented it to the Cenſor. Mr. Bickerſtaff received it, and after having ſurveyed the Breadth of the Blade, and Sharpneſs of the Point, with more than ordinary Attention, returned it to the Foreman in a very graceful Manner. The reſt of the Jury upon the Delivery of the Sword to their Foreman, drew all of them together as one Man, and ſatuated the Bench with ſuch an Air, as ſignified the moſt deſigned Submiſſion to thoſe who commanded them, and the greateſt Magnanimity to execute what they ſhould command.

Mr. Bickerſtaff, after having received the Compliments on his Right Hand, caſt his Eye upon the Left, where the whole Female Jury paid their Reſpects by a low Courteſy, and by laying their Hands upon their Mouths.

Their

Their Forewoman was a profess'd *Platonist*, that had spent much of her Time in exhorting the Sex to set just Value upon their Persons, and to make the Men know themselves.

THERE followed a profound Silence, when length, after some Recollection, the Censor, who continued hitherto uncovered, put on his Hat with great Dignity; and, after having composed the Brims of it in Manner suitable to the Gravity of his Character, began the following Charge, which was received with Silence and Attention, that being the only Applause which admits of, or is ever given in his Presence.

‘THE Nature of my Office, and the Solemnity of this Occasion, requiring that I should open my Session with a Speech, I shall cast what I have to say under two principal Heads.

‘UNDER the first, I shall endeavour to shew the Necessity and Usefulness of this new erected Court; and under the second, I shall give a Word of Advice and Instruction to every constituent Part of it.

‘AS for the first, it is well observed by *Phædrus*, a Heathen Poet;

*Nisi utile est quod facimus, frustra est Gloria.*

‘Which is the same, Ladies, as if I should say, *It would be of no Reputation for me to be President of a Court which is of no Benefit to the Publick.* Now the Advantages that may arise to the Weal Publick from this Institution, will more plainly appear, if we consider what it suffers for the Want of it. Are not our Streets daily filled with wild Pieces of Justice and random Follies: Are not Crimes undetermined, and Reparations disproportioned? How often have we seen the Lye punished by Death, and the Liar himself deciding in his own Cause? Nay, not only acting the Judge, but the Executioner? Have we not known a Box on the Ear more severely accounted for than Manslaughter? Are these extrajudicial Proceedings of Mankind, an unnumbered Jest is frequently as capital as a premeditated Murder.

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BUT the most pernicious Circumstance in this Case is, that the Man who suffers the Injury must put himself upon the same Foot of Danger with him that gave it, before he can have his just Revenge; so that the Punishment is altogether accidental, and may fall as well upon the Innocent as the Guilty.

I shall only mention a Case which happens frequently among the more polite Nations of the World, and which I the rather mention, because both Sexes are concerned in it, and which therefore you Gentlemen and you Ladies of the Jury will the rather take Notice of; I mean that great and known Case of Cuckoldom. Supposing the Person who has suffered Insults in his dearer and better Half; supposing, I say, this Person should resent the Injuries done to his tender Wife, What is the Reparation he may expect? Why, to be used worse than his poor Lady, run through the Body, and left breathless upon the Bed of Honour. What then will you on my Right Hand say must the Man do that is affronted? Must our Sides be elbowed, our Shins broken? Must the Wall, or perhaps our Mistress, be taken from us? May a Man knit his Forehead into a Frown, toss up his Arm, or pish at what we say, and must the Villain live after it? Is there no Redress for injured Honour? Yes, Gentlemen, that is the Design of the Judicature we have here established.

A Court of Conscience, we very well know, was first instituted for the determining of several Points of Property that were too little and trivial for the Cognizance of higher Courts of Justice. In the same Manner, our Court of Honour is appointed for the Examination of several Niceties and Punctilio's that do not pass for Wrongs in the Eye of our Common Laws. But notwithstanding no Legislators of any Nation have taken into Consideration these little Circumstances, they are such as often lead to Crimes big enough for their Inspection, though they come before them too late for their Redress.

BESIDES, I appeal to you, Ladies, [*Here Mr. Bickerstaff turned to his Left Hand*] if these are not the little Stings and Thorns in Life that make it more uneasy than its most substantial Evils? Confess ingenuously,

nuously, Did you never lose a Morning's Devotion  
cause you could not offer them up from the high  
Place of the Pew? Have you not been in Pain,  
at a Ball, because another has been taken out to dance  
before you? Do you love any of your Friends so much  
as those that are below you? Or have you any  
vourites that walk on your Right Hand? You have  
answered me in your Looks, I ask no more.

I come now to the second Part of my Discourse  
which obliges me to address myself in particular to  
the respective Members of the Court, in which I shall  
be very brief.

AS for you, Gentlemen and Ladies my Affinity  
and Grand Juries, I have made Choice of you on my  
Right Hand, because I know you very jealous of your  
Honour; and you on my Left, because I know you  
very much concerned for the Reputation of others  
for which Reason I expect great Exactness and Impar-  
tiality in your Verdicts and Judgments.

I must in the next Place address myself to you, Gen-  
tlemen of the Council: You all know, that I have  
chose you for your Knowledge in the litigious Part  
of the Law, but because you have all of you formerly  
fought Duels, of which I have Reason to think you  
have repented, as being now settled in the peaceful  
State of Benchers. My Advice to you is, only that  
your Pleadings you are short and expressive: To wit  
End you are to banish out of your Discourses all  
ambiguous Terms, and unnecessary Multiplication  
of Verbs and Nouns. I do moreover forbid you the  
use of the Words *also* and *likewise*; and must further  
declare, that if I catch any one among you, upon  
Pretence whatsoever, using the Particle *or*, I shall  
incessantly order him to be stripped of his Gown,  
and thrown over the Bar.

*This is a true Copy*

Charles L.

N.B. The Sequel of the Proceedings of this Court  
will be published on Tuesday next.



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*Splendide mendax*——Hor.

*He tells a Lie with a good Grace.*

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254. *Thursday, November 23, 1710.*

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*From my own Apartment, November 22.*

HERE are no Books which I more delight in than in Travels, especially those that describe remote Countries, and give the Writer an Opportunity of shewing his Parts without incurring any Danger of being examined or contradicted. Among all the Authors of this Kind, our renowned Countryman Sir *John Mandeville* has distinguished himself, by the Copiousness of his Invention, and the Greatness of his Genius. The Second to Sir *John* I take to have been *Ferdinand Mendez Pinto*, a Person of infinite Adventure, and boundless Imagination. One reads the Voyages of these two great Wits with as much Astonishment as the Travels of *Ulysses* in *Homer*, or of the *Red Cross Knight* in *Spencer*. All is enchanted Ground and Fairy Land.

I have got into my Hands by great Chance several Manuscripts of these two eminent Authors, which are filled with greater Wonders than any of those they have communicated to the Publick; and indeed, were they so well attested, would appear altogether improbable. It is not apt to think the ingenious Authors did not publish them with the rest of their Works, lest they should pass for Fictions and Fables: A Caution not unnecessary, when the Reputation of their Veracity was not yet established in the World. But as this Reason has now no more Weight, I shall make the Publick a Present of these curious Pieces at such Times as I shall find myself provided with other Subjects.

THE present Paper I intend to fill with an Extract of Sir *John's* Journal, in which that learned and worthy Knight gives an Account of the freezing and thawing of  
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several short Speeches which he made in the Territory of *Nova Zembla*. I need not inform my Reader that the Author of *Hudibras* alludes to this strange Quality that cold Climate, when, speaking of abstracted Notions cloathed in a visible Shape, he adds that apt Simile.

*Like Words congeal'd in Northern Air.*

NOT to keep my Reader any longer in Suspence the Relation put into modern Language is as follows:

WE were separated by a Storm in the Latitude of 70° infomuch that only the Ship which I was in, with a *Dutch* and *French* Vessel, got safe into a Creek of *Nova Zembla*. We landed, in order to refit our Vessels, and store ourselves with Provisions. The Crew of each Vessel made themselves a Cabbin of Turf and Wood at some Distance from each other, to fence themselves against the Inclemencies of the Weather, which was severe beyond Imagination. We soon observed, that in talking to one another we lost several of our Words and could not hear one another at above two Yards Distance, and that too when we sat very near the Fire. After much Perplexity, I found that our Words fell in the Air before they could reach the Ears of the Persons to whom they were spoken. I was soon confirmed in this Conjecture when, upon the Increase of the Cold the whole Company grew dumb, or rather deaf; every Man was sensible, as we afterwards found, that he spoke as well as ever; but the Sounds no sooner took than they were condensed and lost. It was now a remarkable Spectacle to see us nodding and gaping at one another, every Man talking, and no Man heard. I might observe a Seaman, that could hail a Ship at a League's Distance, beckoning with his Hands, straining his Lungs, and tearing his Throat; but all in vain.

—————*Nec vox, nec verba sequuntur.*

WE continued here three Weeks in this Plight. At length, upon a Turn of Wind, the Air about us began to thaw. Our Cabbin was immediately filled with a dry clattering Sound, which I afterwards

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to be the Crackling of Consonants that broke above our Heads, and were often mixed with a gentle Hissing, which I imputed to the Letter *S*, that occurs so frequently in the *English* Tongue. I soon after felt a breeze of Whispers rushing by my Ear; for those being of a soft and gentle Subtance, immediately liquefied in the warm Wind that blew across our Cabin. These were soon followed by Syllables and short Words, and at length by intire Sentences, that melted sooner or later, as they were more or less congealed; so that we now heard every Thing that had been *spoken* during the whole three Weeks that we had been *silent*, if I may call that Expression. It was now very early in the Morning, and yet, to my Surprise, I heard some Body say, *Sir John, it is Midnight, and Time for the Ship's Crew to go to Bed.* This I knew to be the Pilot's voice, and upon recollecting myself I concluded that he had spoken these Words to me some Days before, though I could not hear them before the present Thaw. My Reader will easily imagine how the whole Crew was amazed to hear every Man talking, and seeing no Man open his Mouth. In the Midst of this great Surprise we were all in, we heard a Volley of Oaths and curses, lasting for a long while, and uttered in a very coarse Voice, which I knew belonged to the Boatswain, who was a very cholerick Fellow, and had taken his opportunity of Cursing and Swearing at me when he thought I could not hear him; for I had several Times given him the Strappado on that Account, as I did not fail to repeat it for these his pious Soliloquies when I met him on Shipboard.

I must not omit the Names of several Beauties in *lapping*, which were heard every now and then, in the Midst of a long Sigh that accompanied them; as, Dear Kate! Pretty Mrs. *Peggy*! When shall I see my *Sue* again? This betrayed several Amours which had been concealed till that Time, and furnished us with a great deal of Mirth in our Return to *England*.

WHEN this Confusion of Voices was pretty well over, though I was afraid to offer at Speaking, as fearing I should not be heard, I proposed a Visit to the *stitch* Cabin, which lay about a Mile further up into

the Country. My Crew were extremely rejoiced find they had again recovered their Hearing, though every Man uttered his Voice with the same Apprehension that I had done.

———*Et timide verba intermissa retentat.*

AT about Half a Mile's Distance from our Cabin we heard the Groanings of a Bear, which at first startled us; but upon Enquiry we were informed by some of our Company, that he was dead, and now lay in Salt, having been killed upon that very Spot about Fortnight before, in the Time of the Frost. Not far from the same Place we were likewise entertained with some posthumous Snarls and Barkings of a Fox.

WE at length arrived at the little *Dutch* Settlement, and upon entering the Room, found it filled with Smells that smelt of Brandy, and several other unfavoury Smells that were altogether inarticulate. My Valet, who was an *Irishman*, fell into so great a Rage at what he heard that he drew his Sword; but not knowing where to lay the Blame, he put it up again. We were stunned with these confused Noises, but did not hear a single Word about Half an Hour after; which I ascribed to the loud and obdurate Sounds of that Language, which wanted more Time than ours to melt and become audible.

AFTER having here met with a very hearty Welcome, we went to the *French* Cabin, who, to make Amends for their three Weeks Silence, were talking and disputing with greater Rapidity and Confusion than I ever heard in an Assembly even of that Nation. The Language, as I found, upon the first Giving of the Word, fell asunder and dissolved. I was here convinced of an Error into which I had before fallen; for I perceived, that for the Freezing of the Sound, it was necessary for it to be wrapped up, and, as it were, preserved in Breath: But I found my Mistake, when I heard the Sound of a Kit playing a Minuet over our Heads. I asked the Occasion of it; upon which one of the Company told me, that it would play there above a Week longer, if the Thaw continued; for, says he, finding ourselves bereft of Speech, we prevailed upon one

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Company, who had his Musical Instrument about him, to play to us from Morning to Night; all which time we employed in Dancing, in order to dissipate our *bagrin, & tuer le temps.*

HERE Sir John gives very good Philosophical Reasons why the Kit could be heard during the Frost; but they are something prolix, I pass them over in Silence, and shall only observe, that the honourable Author seems by his Quotations to have been well versed in the antient poets, which perhaps raised his Fancy above the ordinary reach of Historians, and very much contributed to the embellishment of his Writings.



—*Nec te tua plurima, Pantheu,  
Labentem pietas, nec Apollinis infula texit.* Virg.

*Nor could Apollo's sacred Wreath save thee,  
O Pantheus, or thy wonted Piety.*

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255. Saturday, November 25, 1710.

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*From my own Apartment, November 24.*

*To the Censor of Great Britain.*

S I R,

I AM at present under very great Difficulties, which it is not in the Power of any one besides yourself, to redress. Whether or no you shall think it a proper Case to come before your *Court of Honour*, I cannot tell; but thus it is. I am Chaplain to an honourable Family, very regular at the Hours of Devotion, and I hope of an unblameable Life; but for not offering to rise at second Course, I found my Patron and his Lady very sullen and out of Humour, though at first I did not know the Reason of it. At length, when I happened to help myself to a Jelly, the Lady of the House, otherwise a devout Woman,

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told



• told me, That it did not become a Man of my Clo  
 • to delight in such frivolous Food: But as I still con  
 • nued to sit out the last Course, I was Yesterday inform  
 • ed by the Butler, that his Lordship had no further Oc  
 • casion for my Service. All which is humbly submitte  
 • to your Consideration, by,

S I R,

*Your most humble Servant, &c*

THE Case of this Gentleman deserves Pity, especially if he loves Sweetmeats, to which, if I may guess by his Letter, he is no Enemy. In the mean Time I have often wondered at the Indecency of discharging the holiest Man from the Table as soon as the most delicious Parts of the Entertainment are served up, and could never conceive a Reason for so absurd a Custom. Is it because a liquorish Palate, or a sweet Tooth (as they call it) is not consistent with the Sanctity of his Character? This is but a trifling Pretence. No Man of the most rigid Virtue gives Offence by any Excesses in Plum-pudding or Plum-porridge, and that because they are the first Parts of the Dinner. Is there any Thing that tends to Incitation in Sweetmeats more than in ordinary Dishes? Certainly not. Sugar Plums are a very innocent Diet, and Conserve of a much colder Nature than your common Pickles. I have sometimes thought that the Ceremony of the Chaplain's flying away from the Dessert was typical and figurative, to mark out to the Company how they ought to retire from all the delicious Baits of Temptation, and deny their Appetites the Gratifications that are most pleasing to them; or at least to signify that we ought to stint ourselves in our most lawful Satisfaction, and not make our Pleasure, but our Support, the End of Eating: But most certainly, if such a Lesson of Temperance had been necessary at the Table, our Clergy would have recommended it to the Lay-Masters of Families, and not have disturbed other Mens Tables with such unseasonable Examples of Abstinence. The Original therefore of this barbarous Custom, I take to have been merely accidental. The Chaplain retired out of pure Complaisance to make

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room for the Removal of the Dishes, or possibly for the Ranging of the Dessert. This by Degrees grew into a Duty, till at Length, as the Fashion improv'd, the good Man found himself cut off from the third Part of the Entertainment; and if the Arrogance of the Patron goes on, it is not impossible but, in the next Generation, he may see himself reduced to the Tithe, or tenth Dish of the Table; a sufficient Caution not to part with any Privilege we are once possessed of. It was usual for the Priest in old Times to feast upon the Sacrifice, say the Honey-Cake, while the hungry Laity looked upon him with great Devotion, or as the late Lord Rochester describes it in a very lively Manner:

*And while the Priest did eat the People stared.*

AT present the Custom is inverted; the Laity feast, while the Priest stands by as an humble Spectator. This necessarily puts the good Man upon making great Ranges on all the Dishes that stand near him; and distinguishing himself by Voraciousness of Appetite, as knowing that his Time is short. I would fain ask those stiff-necked Patrons, Whether they would not take it ill of a Chaplain, that in his Grace after Meat should return Thanks for the whole Entertainment with an Exception to the Dessert? And yet I cannot but think, that in such a Proceeding he would but deal with them as they deserved. What would a Roman-Catholic Priest think, who is always helped first, and placed next the Ladies, should he see a Clergyman giving his Company the Slip at the first Appearance of the Tarts or sweetmeats? Would not he believe that he had the same Antipathy to a candid Orange, or a Piece of Puff-paste, as some have to a *Cheshire* Cheese, or a Breast of Mutton? Yet to so ridiculous a Height is this foolish Custom grown, that even the *Christmas* Pye, which in its very Nature is a kind of consecrated Cate, and a Badge of Distinction, is often forbidden to the Druid of the Family. Strange! that a Sirloin of Beef, whether boiled or roasted, when entire, is exposed to his utmost Depredations and Incisions; but if minced into small

Pieces, and tossed up with Plums and Sugar, change its Property, and, forsooth, is Meat for his Master.

IN this Case I know not which to censure, the Patron or the Chaplain, the Insolence of Power, or the Abjection of Dependence. For my own Part, I have often blushed to see a Gentleman, whom I knew to have more Wit and Learning than myself, and who was bred up with me at the University upon the same Foot of a liberal Education, treated in such an ignominious Manner, and sunk beneath those of his own Rank, by Reason of that Character which ought to bring him Honour. This deters Men of generous Minds from placing themselves in such a Station of Life, and by that Means frequently excludes Persons of Quality from the improving and agreeable Conversation of a learned and obsequious Friend.

Mr. Oldham lets us know, that he was affrighted from the Thought of such an Employment, by the scandalous Sort of Treatment which often accompanies it.

*Some think themselves exalted to the Sky,  
If they light in some Noble Family:  
Diet, an Horse, and thirty Pounds a Year,  
Besides th' Advantage of his Lordship's Ear,  
The Credit of the Business, and the State,  
Are Things that in a Youngster's Sense sound great,  
Little the unexperienced Wretch does know,  
What Slavery he oft must undergo.  
Who, tho' in Silken Scarf and Cassock dress,  
Wears but a gayer Livery at best:  
When Dinner calls, the Implement must wait  
With holy Words to consecrate the Meat.  
But hold it for a Favour seldom known,  
If he be dein'd the Honour to sit down.  
Soon as the Tarts appear; Sir Crape, withdraw,  
Those Dainties are not for a Spiritual Man.  
Observe your Distance, and be sure to stand  
Hard by the Cistern with your Cap in Hand:  
There for Diversion you may pick your Teeth,  
Till the kind Voider comes for your Relief:  
Let others who such Meannesses can brook,  
Strike Countenance to ev'ry great Man's Look;  
I rate my Freedom higher.*

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THIS Author's Raillery is the Raillery of a Friend, and does not turn the Sacred Order into Ridicule, but is a just Censure on such Persons as take Advantage from the Necessities of a Man of Merit, to impose on him Hardships that are by no Means suitable to the Dignity of his Profession.



—*Nostrum est tantas componere lites.*

Virg.

*It is our Business to compose such great Contentions.*

256. Tuesday, November 28, 1710.

The Proceedings of the Court of Honour, held in Sheer-Lane on Monday the 20th of November, 1710. before Isaac Bickerstaff, Esq; Censor of Great Britain.

PETER PLUMB, of London, Merchant, was indicted by the Honourable Mr. Thomas Gules, of Gule-Hall in the County of Salop, for that the said Peter Plumb did, in Lombard-street, London, between the Hours of Two and Three in the Afternoon, meet the said Mr. Thomas Gules, and after a short Salutation, put on his Hat, Value Five pence, while the Honourable Mr. Gules stood bare-headed for the Space of two seconds. It was further urged against the Criminal, That during his Discourse with the Prosecutor, he feloniously stole the Wall of him, having clapped his Back against it in such a Manner, that it was impossible for Mr. Gules to recover it again at his taking Leave of him. The Prosecutor alledged, That he was the Cadet of a very antient Family; and that according to the Principles of all the younger Brothers of the said Family, he had never sullied himself with Business, but had chosen rather to starve, like a Man of Honour, than do any Thing beneath his Quality. He produced several Witnesses, that he had never employed himself beyond the Twisting of a Whip, or the Ma-

king of a Pair of Nut-crackers, in which he worked for his Diversion, in order to make a Present now and then to his Friends. The Prisoner being asked what he could say for himself, cast several Reflections upon the Honourable Mr. Gules; as, That he was not worth a Groat; That no Body in the Court would trust him for a Half penny; That he owed his Money, which he had promised to pay him several Times, but never kept his Word: And in short, That he was an idle beggarly Fellow, and of no Use to the Publick. This Sort of Language was very severely reprimanded by the Censor, who told the Criminal That he spoke in Contempt of the Court, and that he should be proceeded against for Contumacy, if he did not change his Stile. The Prisoner therefore desired to be heard by his Counsel, who urged in his Defence That he put on his Hat through Ignorance, and took the Wall by Accident. They likewise produced several Witnesses, That he made several Motions with his Hat in his Hand, which are generally understood as an invitation to the Person we talk with to be covered; and that the Gentleman not taking the Hint, he was forced to put on his Hat, as being troubled with a Cold. There was likewise an *Irishman* who deposed, That he had heard him cough three and twenty Times that Morning. And as for the Wall, it was alledged, That he had taken it inadvertently, to save himself from a Shower of Rain which was then falling. The Censor having consulted the Men of Honour, who sat at his Right-Hand on the Bench, found they were all of Opinion, That the Defence made by the Prisoner's Counsel, did rather aggravate than extenuate his Crime. That the Motions and Intimations of the Hat were a Token of Superiority in Conversation, and therefore not to be used by the Criminal to a Man of the Prosecutor's Quality, who was likewise vested with a double Title to the Wall at the Time of their Conversation, both as it was the upper Hand, and as it was a Shelter from the Weather. The Evidence being very full and clear, the Jury, without going out of Court, declared their Opinion unanimously by the Mouth of their Foreman, That the Prosecutor was bound in Honour, to make

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the Sun shine through the Criminal, or, as they afterwards explained themselves, to whip him through the Lungs.

THE Cenſor knitting his Brows into a Frown, and looking very ſternly upon the Jury, after a little Pauſe, gave them to know, That this Court was erected for the finding out of Penalties ſuitable to Offences, and to reſtrain the Outrages of private Juſtice; and that he expected they ſhould moderate their Verdict. The Jury therefore retired, and being willing to comply with the Advices of the Cenſor, after an Hour's Conſultation, declared their Opinion as follows:

THAT in Conſideration this was *Peter Plumb's* firſt Offence and that there did not appear any *Malice preſe* in it, as alſo that he lived in good Reputation among his Neighbours, and that his taking the Wall was only *Se defendendo*, the Proſecutor ſhould let him ſcape with Life, and content himſelf with the Slitting of his Noſe, and the Cutting off both his Ears. Mr. *Bickerſteff* ſmiling upon the Court, told them, That he thought the Punishment, even under its preſent Mitigation, too ſevere; and that ſuch Penalties might be of ill Conſequence in a trading Nation. He therefore pronounced Sentence againſt the Criminal in the following Manner: That his Hat, which was the Inſtrument of Offence, ſhould be forfeited to the Court: That the Criminal ſhould go to the Ware-houſe from whence he came, and thence, as Occaſion ſhould require, proceed to the *Exchange*, or *Garraway's* Coffee-houſe, in what Manner he pleaſed; but that neither he, nor any of the Family of the *Plumbs*, ſhould hereafter appear in the ſtreets of *London*, out of their Coaches, that ſo the Footway might be left open and undiſturbed for their Betters.

*DATHAN* a Pedling Jew, and *T. R.* ———, a *Welſhman*, were indicted by the Keeper of an Ale-houſe in *Weſtminſter*, for breaking the Peace and two earthen Mugs, in a Diſpute about the Antiquity of their Families, to the great Detriment of the Houſe, and Diſturbance of the whole Neighbourhood. *Dathan* ſaid for himſelf, that he was provoked to it by the *Welſhman* who pretended, that the *Welſh* were an antienter People than the *Jews*; whereas, ſays he, I can ſhew by this Genealogy in my Hand, that I am the Son of *Meſſack*,  
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that was the Son of *Naboth*, that was the Son of *Salem*, that was the Son of——. The *Welshman* here interrupted him, and told him, That he could produce *Shenology* as well as himself; for that he was *John ap Rine ap Shenken, ap Shones*. He then turned himself to the Censor, and told him in the same broken Accent, and with much Warmth, that the *Jew* would needs uphold that King *Cadwallader* was younger than *Issachar*. Mr. *Bickerstaff* seemed very much inclined to give Sentence against *Dathan*, as being a *Jew*; but finding Reasons by some Expressions which the *Welshman* let fall in asserting the Antiquity of his Family, to suspect that the said *Welshman* was a *Præ-Adamite*, he suffered the Jury to go out, without any previous Admonition. After some Time they returned, and gave their Verdict, That in appearing the Persons at the Bar did neither of them wear a Sword, and that consequently they had no Right to quarrel upon a Point of Honour; to prevent such frivolous Appeals for the future, they should both of them be tossed in the same Blanket, and there adjust the Superiority as they could agree it between themselves. The Censor confirmed the Verdict.

*Richard Newman* was indicted by Major *Punto*, for having used the Words, *Perhaps it may be so*, in a Dispute with the said Major. The Major urged, That the Word *Perhaps*, was questioning his Veracity, and that it was an indirect Manner of giving him the Lie. *Richard Newman* had nothing more to say for himself, than that he intended no such Thing, and threw himself upon the Mercy of the Court. The Jury brought in their Verdict Special.

Mr. *Bickerstaff* stood up, and after having cast his Eyes over the whole Assembly, hem'd thrice. He then acquainted them, that he had laid down a Rule to himself, which he was resolved never to depart from, and which, as he conceived, would very much conduce to the shortening the Business of the Court; I mean, says he, never to allow of the Lie being given by Construction, Implication or Induction, but by the sole Use of the Word itself. He then proceeded to shew the great Mischiefs that had arisen to the *English* Nation from that pernicious Monosyllable; That it had bred the most fa-

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Quarrels between the dearest Friends: That it had frequently thinn'd the Guards and made great Havock in the Army: That it had sometimes weakened the City Train'd Bands; and, in a Word, had destroy'd many of the bravest Men in the Isle of *Great Britain*. For the Prevention of which Evils for the future, he instructed the Jury to *present* the Word itself as a Nuisance in the *English Tongue*; and further promised them, That he would, upon such their Presentment, publish an Edict of the Court, for the intire Banishment and Exclusion of it out of the Discourses and Conversation of all civil Societies.

*This is a true Copy:*

Charles Lillie.

MONDAY next is set apart for the Trial of several female Causes.

N.B. The Case of the Hassock will come on between the Hours of Nine and Ten.



*In nova fert animus mutatas dicere formas  
Corpora: Dii, captis (nam vos mutastis & illas)  
Aspirate meis*———Ovid. Met.

*Of Bodies chang'd to other Forms I sing,  
Ye Gods assist (from whom those Changes spring.)*

257. Thursday, November 30, 1710.

From my own Apartment, November 29.

EVERY Nation is distinguished by Productions that are peculiar to it. *Great Britain* is particularly fruitful in Religions, that shoot up and flourish in this climate more than in any other. We are so famous abroad for our great Variety of Sects and Opinions, that my ingenious Friend of mine, who is lately return'd from his Travels, assures me, there is a Show at this Time carried

carried up and down in *Germany*, which represents all the Religions of *Great Britain*, in Wax-work. Notwithstanding that the Pliancy of the Matter, in which the Images are wrought, makes it capable of being moulded into all Shapes and Figures; my Friend tells me, that he did not think it possible for it to be twisted and tortured into so many screwed Faces, and wry Features, as appeared in several of the Figures that composed the Show. I was indeed so pleased with the Design of the *German* Artist, that I begged my Friend to give me an Account of it in all its Particulars, which he did after the following Manner.

I have often, says he, been present at a Show of Elephants, Camels, Dromedaries, and other strange Creatures, but I never saw so great an Assembly of Spectators as were met together at the Opening of this great Piece of Wax-work. We were all placed in a large Hall, according to the Price that we had paid for our Seats: The Curtain that hung before the Show was made by a Master of Tapestry, who had woven it in the Figure of a monstrous *Hydra* that had several Heads, which brandished out their Tongues, and seemed to hiss at each other. Some of these Heads were large and entire; and where any of them had been lopped away, there sprouted up several in the Room of them; insomuch, that for one Head cut off, a Man might see ten, twenty, or an hundred of a smaller Size, creeping through the Wound. In short, the whole Picture was nothing but Confusion and Bloodshed. On a sudden, says my Friend, I was startled with a Flourish of many musical Instruments that I had never heard before, which was followed by a short Tune, (if it might be so called) wholly made up of Jars and Discord. Among the rest there was an Organ, a Bagpipe, a Groaning-Board, a Stentorophonick Trumpet, with several Wind Instruments of a most disagreeable Sound, which I do not so much as know the Names of. After a short Flourish the Curtain was drawn up, and we were presented with the most extraordinary Assembly of Figures that ever entred into a Man's Imagination. The Design of the Workman was so well expressed in the dumb Show before us, that it was not hard for an *English* man to comprehend the Meaning of it.

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THE principal Figures were placed in a Row, consisting of seven Persons. The middle Figure, which immediately attracted the Eyes of the whole Company, and was much bigger than the rest, was formed like a Matron, dressed in the Habit of an elderly Woman of Quality in Queen *Elizabeth's* Days. The most remarkable Parts of her Dress, was the Beaver with the Steeple Crown; the Scarf that was darker than sable, and the Lawn Apron that was whiter than Ermin. Her Gown was of the richest black Velvet, and just upon her Heart studded with large Diamonds of an inestimable Value, disposed in the Form of a Cross. She bore an inexpressible Chearfulness and Dignity in her Aspect; and though she seemed in Years, appeared with so much Spirit and Vivacity, as gave her at the same Time an Air of Old Age and Immortality. I found my Heart touched with so much Love and Reverence at the Sight of her, that the Tears ran down my Face as I looked upon her; and still the more I looked upon her, the more my Heart was melted with the Sentiments of filial Tenderness and Duty. I discovered every Moment something so charming in this Figure, that I could scarce take my Eyes off it. On its Right Hand there sat the Figure of a Woman so covered with Ornaments, that her Face, her Body, and her Hands, were almost entirely hid under them. The little you could see of her Face was painted; and what I thought very odd, had something in it like artificial Wrinkles; but I was the less surprized at it, when I saw upon her Forehead an old-fashioned Tower of grey Hairs. Her Head-Dress rose very high by three several Stories or Degrees; her Garments had a thousand Colours in them, and were embroidered with Crosses in Gold, Silver and Silk: She had nothing on, so much as a Glove or a Slipper, which was not marked with this figure; nay, so superstitiously fond did she appear of it, that she sat cross-legged. I was quickly sick of this wondrous Composition of Ribands, Silks and Jewels, and therefore cast my Eye on a Dame which was just the reverse of it. I need not tell my Reader, that the Lady before described was *Popery*, or that she I am going to describe is *Presbytery*. She sat on the Left Hand of the venerable Matron, and so much resembled her in the

Features



Features of her Countenance, that she seemed her Sister; but at the same Time that one observed a Likeness in her Beauty, one could not but take Notice, that there was something in it sickly and splenatick. Her Face had enough to discover the Relation, but it was drawn up into a peevish Figure, sowed with Discontent, and over-cast with Melancholy. She seemed offended at the Matron for the Shape of her Hat, as too much resembling the triple Coronet of the Person who sat by her. One might see likewise, that she dissented from the white Apron and the Cross; for which Reasons she had made herself a plain homely Dowdy, and turned her Face towards the Sectaries that sat on her Left Hand, as being afraid of looking upon the Matron, lest she should see the Harlot by her.

ON the Right Hand of *Popery* sat *Judaism*, represented by an old Man embroidered with Phylacteries, and distinguished by many Typical Figures, which I had not Skill enough to unriddle. He was placed among the Rubbish of a Temple; but instead of weeping over it, (which I should have expected from him) he was counting out a Bag of Money upon the Ruins of it.

ON his Right Hand was *Deism*, or *Natural Religion*. This was a Figure of an half-naked awkward Country Wench, who with proper Ornaments and Education would have made an agreeable and beautiful Appearance; but for want of those Advantages, was such a Spectacle as a Man would blush to look upon.

I have now, continued my Friend, given you an Account of those who were placed on the Right Hand of the Matron, and who, according to the Order in which they sat, were *Deism*, *Judaism*, and *Popery*. On the Left Hand, as I told you, appeared *Presbytery*. The next to her was a Figure which somewhat puzzled me: It was that of a Man looking, with Horror in his Eyes, upon a Silver Bason filled with Water. Observing something in his Countenance that looked like Lunacy, I fancied at first that he was to express that Kind of Distraction which the Physicians call the *Hydro-Phobia*; but considering what the Intention of the Show was, I immediately recollected myself, and concluded it to be *Anabaptism*.

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THE next Figure was a Man that sat under a most profound Composure of Mind: He wore an Hat whose Rims were exactly parallel with the Horizon: His Garment had neither Sleeve nor Skirt, nor so much as a superfluous Button. What they called his Cravat, was a single Piece of white Linen quilled with great Exactness, and hanging below his Chin about two Inches. Seeing a Book in his Hand, I asked our Artift what it was, who told me it was the *Quakers* Religion; upon which I desired a Sight of it. Upon Perusal I found it to be nothing but a new-fashioned Grammar, or an Art of abridging ordinary Discourse. The Nouns were reduced to a very small Number, as the *Light, Friend, Babylon*. The principal of his Pronouns was *Thou*; and as for *You, Ye and Yours*, I found they were not looked upon as Parts of Speech in this Grammar. All the Verbs wanted the second Person Plural; the Participles ended all in *ing* or which were marked with a particular Accent. There were no Adverbs besides *Yea* and *Nay*. The same Art was observed in the Prepositions. The Conjunctions were only *Hem!* and *Ha!* and the Interjections brought under the three Heads of Sighing, Sobbing and moaning.

THERE was at the End of the Grammar a little nomenclature, called, *The Christian Man's Vocabulary*, which gave new Appellations, or (if you will) Christian Names to almost every Thing in Life. I replaced the Book in the Hand of the Figure, not without admiring the Simplicity of its Garb, Speech and behaviour.

JUST opposite to this Row of Religions, there was a statue dressed in a Fool's Coat, with a Cap of Bells on his Head, laughing and pointing at the Figures that stood before him. This Ideot is supposed to say in his heart, what *David's Fool* did some Thousands of Years ago, and was therefore designed as a proper Representation of those among us who are called Atheists and Infidels by others, and Free-thinkers by themselves.

THERE were many other Groupes of Figures which I did not know the Meaning of; but seeing a Collection of both Sexes turning their Backs upon the Company, and laying their Heads very close together, I enquired after their Religion, and found that they called

called themselves the *Philadelphians*, or the Family Love.

IN the opposite Corner there sat another little Congregation of strange Figures, opening their Mouths wide as they could gape, and distinguished by the Title of the *Sweet Singers of Israel*.

I must not omit, that in this Assembly of Wax there were several Pieces that moved by Clock-work, and gave great Satisfaction to the Spectators. Behind the Main there stood one of these Figures, and behind *Popery* another, which, as the Artist told us, were each of them the Genius of the Person they attended. That behind *Popery* represented *Persecution*, and the other *Moderation*. The first of these moved by secret Springs towards a great Heap of dead Bodies that lay piled upon one another at a considerable Distance behind the principal Figures. There were written on the Foreheads of the dead Men several hard Words, as *Præ-Adamites*, *Sabbatarians*, *Camaronians*, *Muggletonians*, *Brownists*, *Independants*, *Masonites*, *Camisars*, and the like. At the Approach of *Persecution*, it was so contrived, that as she held up her bloody Flag, the whole Assembly of dead Men, like those in the *Rehearsal* started up and drew their Swords. This was followed by great Clashing and Noise, when in the Midst of the Tumult, the Figure of *Moderation* moved gently towards this new Army, where upon her holding up a Paper in her Hand, inscribed Liberty of Conscience, immediately fell into a Heap of Cases, remaining in the same quiet Posture that they were at first.



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*Occidit miseros crambe repetita*———Juv.

*Wretches are surfeited with a Repetition of the same Thing over and over.*

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258.     *Saturday, December 2, 1710.*

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*From my own Apartment, December 2.*

WHEN a Man keeps a constant Table, he may be allowed sometimes to serve up a cold Dish of what, or toss up the Fragments of a Feast in a Ragoust. We have sometimes in a Scarcity of Provisions, been obliged to take the same Kind of Liberty, and to entertain my Reader with the Leavings of a former Treat. I must this Day have Recourse to the same Method, and beg my Guests to sit down to a Kind of *Saturday's* Dinner. To let the Metaphor rest, I intend to fill up this Paper with a Bundle of Letters relating to Subjects on which I have formerly treated, and have ordered my Bookseller to print at the End of each Letter the Minutes with which I indorsed it, after the first Perusal of it.

*To Isaac Bickerstaff, Esq;*

I R,

*Nov. 22, 1710.*

DINING Yesterday with Mr. *South-British* and Mr. *William North-Briton*, two Gentlemen, who, before you ordered it otherwise, were known by the Names of Mr. *English* and Mr. *William Scot*: Among other Things, the Maid of the House (who in her Time I believe may have been a *North-British* Warm-pot) brought us up a Dish of *North-British* Collops. We liked our Entertainment very well, only we observed the Table-Cloth, being not so fine as we should have wished, was *North-British* Cloth. But the worst

\* worst of it was, we were disturbed all Dinner-time  
 \* the Noise of the Children, who were playing in the  
 \* pav'd Court at *North-British* Hoppers; so we paid  
 \* *North-Briton* sooner than we designed, and took Coach  
 \* to *North-Briton* Yard, about which Place most of  
 \* live. We had indeed gone a-foot, only we were un-  
 \* der some Apprehensions lest a *North-British* Mist should  
 \* wet a *South-British* Man to the Skin.

\* WE think this Matter properly expressed, according  
 \* ing to the Accuracy of the new Style settled by you  
 \* in one of your late Papers. You will please to give  
 \* your Opinion upon it to,

S I R,

Your most humble Servant,

*See if this Letter is conformable to the Directions given  
 in the Tatler abovementioned.*

To Isaac Bickerstaff, Esq;

S I R,

Kent, Nov. 22, 1710

\* A Gentleman in my Neighbourhood, who happens  
 \* to be Brother to a Lord, though neither his Father  
 \* nor Grandfather were so, is perpetually making  
 \* Use of this Phrase, *A Person of my Quality*. He has  
 \* it in his Mouth fifty Times a Day, to his Labourers,  
 \* his Servants, his Children, his Tenants, and his Neigh-  
 \* bours. Wet or dry, at home or abroad, drunk or sober,  
 \* angry or pleased, it is the constant Burthen of his  
 \* Style. Sir, as you are Censor of *Great Britain*, and  
 \* you value the Repose of a loyal County, and the Re-  
 \* putation of my Neighbour, I beg you will take this  
 \* cruel Grievance into your Consideration, else, for my  
 \* own Particular, I am resolved to give up my Family  
 \* sell my Stock, and remove with my Wife and several  
 \* Children

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Mr. Bickerstaff

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Children next Spring to *Falmouth* or *Berwick*, if my Strength will permit me, being brought into a very weak Condition. I am (with great Respect)

S I R,

Your most obedient and

Languishing Servant, &c.

*Let this be referred to the Court of Honour.*

Mr. *Bickerstaff*,

I AM a young Lady of a good Fortune, and at present invested by several Lovers who lay close Siege to me, and carry on their Attacks with all possible Diligence. I know which of them has the first Place in my own Heart, but would freely cross my private Inclinations to make Choice of the Man who loves me best, which it is impossible for me to know, all of them pretending to an equal Passion for me. Let me therefore beg of you, dear Mr. *Bickerstaff*, to lend me your *Ithuriel's* Spear, in order to touch this Troop of Rivals, after which I will most faithfully return it to you again, with the greatest Gratitude. I am,

S I R, &c.

QUERY 1. What Figure this Lady doth think her Lover will appear in? Or what Symptoms he will betray of his Passion upon being touched?

2. Whether a Touch of her Fan may not have the same Efficacy as a Touch of *Ithuriel's* Spear?

*Great Lincoln's Inn  
Square, Nov. 29.*

Honoured Sir,

GRATITUDE obliges me to make this public Acknowledgment of the eminent Service you have done myself in particular, and the whole Body of Chaplains (I hope) in general. Coming Home on Sunday about Dinner-time, I found Things strangely altered for the better; the Porter smiled in my Face when he let me in, the Footman bowed to me as I passed him, the Steward shook me by the Hand, and

Mrs,

' Mrs. *Beatrice* dropped me a Courtesy as she went along.  
 ' I was surprized at all this Civility, and knew not  
 ' what I might ascribe it, except to my bright Beam  
 ' and shining Scarf that were new that Day. But  
 ' was still more astonish'd to find such an agreeable  
 ' Change at the Table: My Lord helped me to  
 ' a fat Slice of Venison with his own Hand, and my Lady  
 ' did me the Honour to drink to me. I offered to rise  
 ' at my usual Time, but was desired to sit still, with the  
 ' kind Expression, Come, Doctor, a Jelly or a Conserve  
 ' will do you no Harm; don't be afraid of the Doctor.  
 ' I was so confounded with the Favour, that I returned  
 ' my Thanks in a most awkward Manner, wondering  
 ' what was the Meaning of this total Transformation.  
 ' But my Lord soon put an End to my Admiration, by  
 ' shewing me a Paper that challenged you, Sir, for an  
 ' Author, and rallied me very agreeably on the Subject  
 ' asking me which was best handled, the Lord or the  
 ' Chaplain? I owned myself to think the Banter sharp  
 ' against ourselves, and that these were trifling Matters  
 ' not fit for a Philosopher to insist on. His Lordship  
 ' was in so good a Humour, that he ordered me to re-  
 ' turn his Thanks with my own, and my Lady joins in  
 ' the same, with this one Exception to your Paper, That  
 ' the Chaplain in her Family was always allowed Mine  
 ' Pyes from *Alballows* to *Candlemas*. I am

S I R,

Your most obliged,

Humble Servant,

*Requires no Answer.*

Mr. Censor,

Oxford, Nov. 25.

' I Have read your Account of *Nova Zembla* with  
 ' great Pleasure, and have ordered it to be trans-  
 ' scribed in a little Hand and inserted in Mr. Tonson's  
 ' Edition of *Hudibras*. I could wish you would furnish  
 ' us with more Notes upon that Author, to fill up the  
 ' Place of those dull Annotations with which several  
 ' Editions of that Book have been incumbered. I was  
 ' particularly desirous of you to give the World the Satisfaction

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of *Taliacotius*, who makes a very eminent Figure in the first *Canto*, not having been able to meet with any Account of the said *Taliacotius* in the Writings of any other Author. I am (with the most profound Respect)

The most humble of your Admirers,

2. 2.

To be answered next Thursday, if nothing more material intervenes.

Mr. Censor,

IN your Survey of the People, you must have observed Crowds of single Persons that are qualified to increase the Subjects of this glorious Island, and yet neglect that Duty to their Country. In order to reclaim such Persons, I lay before you this Proposal.

Your most obedient Servant,

Tb. Cl.

This to be considered on Saturday next.



— Vexat censura columbas.

Juv.

Poor Rogues are hang'd.

Continuation of the Journal of the Court of Honour, held in Sheer-Lane on Monday the 27th of November, before Isaac Bickerstaff, Esq; Censor of Great Britain.

ELIZABETH MAKEBATE, of the Parish of St. Catharine's, Spinster, was indicted for surreptitiously taking away the Hassock from under the Lady Grave-Airs, between the Hours of Four and Five, on Sunday the 26th of November. The Prosecutor deposed, That as she stood up to make a Courtesy to a Person of Quality in a neighbouring Pew, the Criminal conveyed away

away the Hassock by Stealth, insomuch that the Prosecutor was obliged to sit all the while she was at Church or to say her Prayers in a Posture that did not become a Woman of her Quality. The Prisoner pleaded Incompetency; and the Jury were going to bring it in Chance-medley, had not several Witnesses been produced against the said *Elizabeth Makebate*, that she was an old Offender, and a Woman of a bad Reputation. It appeared in particular, That on the *Sunday* before she had detracted from a new Petticoat of Mrs. *Mary Doelittle* having said in the Hearing of several credible Witnesses that the said Petticoat was scoured, to the great Grief and Detriment of the said *Mary Doelittle*. There were likewise many Evidences produced against the Criminal that tho' she never failed to come to Church on *Sundays* she was a most notorious Sabbath-Breaker, and that she spent her whole Time, during Divine Service, in distracting other Peoples Cloaths, and whispering to those who sat next her. Upon the whole, she was found guilty of the Indictment, and received Sentence to ask Pardon of the Prosecutor upon her bare Knees, without either Cushion or Hassock under her, in the Face of the Court.

N. B. As soon as the Sentence was executed on this Criminal, which was done in open Court with the utmost Severity, the first Lady of the Bench on Mr. *Bickersstaff* Right Hand stood up, and made a Motion to the Court That whereas it was impossible for Women of Fashion to dress themselves before the Church was half done, and whereas many Confusions and Inconveniencies did arise thereupon, it might be lawful for them to send a Footman, in order to keep their Places, as was usual in other polite and well regulated Assemblies. The Motion was ordered to be entered in the Books, and considered at a more convenient Time.

CHARLES CAMBRICK, Linen-Draper, in the City of *Westminster*, was indicted for speaking obscenely to the Lady *Penelope Touchwood*. It appeared, That the Prosecutor and her Woman going in a Stage-Coach from *London* to *Brentford*, where they were to be met by the Lady's own Chariot, the Criminal and another of his Acquaintance travelled with them in the same Coach at which Time the Prisoner talked Bawdy for the Space

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VOL. IV.

three Miles and a Half. The Prosecuter alledged that over-against the *Old Fox* at *Knights-Bridge* he mentioned the Word *Linen*: That at the further End of *Windsington* he made Use of the Term *Smock*; and that before he came to *Hammer-smith*, he talked almost a Quarter of an Hour upon Wedding-Shifts. The Prosecuter's Woman confirmed what her Lady had said, and added further, That she had never seen her Lady in so great a Confusion, and in such a Taking, as she was during the whole Discourse of the Criminal. The Prisoner had little to say for himself, but that he talked only in his own Trade, and meant no hurt by what he said. The Jury however found him guilty, and represented by their Forewoman, That such Discourses were not to fully the Imagination, and that by a Concatenation of Ideas, the Word *Linen* implied many Things that were not proper to be stirred up in the Mind of a Woman who was of the Prosecuter's Quality, and therefore gave it as their Verdict, That the *Linen-Draper* should lose his Tongue. Mr. *Bickerstaff* said, he thought the Prosecuter's Ears were as much to blame as the Prisoner's Tongue, and therefore gave Sentence as follows: That they should both be placed over-against one another in the midst of the Court, there to remain for the Space of one Quarter of an Hour, during which Time the *Linen-draper* was to be gagged, and the Lady to hold her Hands close upon both her Ears; which was executed accordingly.

*EDWARD CALLICOAT* was indicted as an Accomplice to *Charles Cambrick*, for that he the said *Edward Callicoat* did, by his Silence and Smiles, seem to approve and abet the said *Charles Cambrick*, in every Thing he said. It appeared, That the Prisoner was Foreman of the Shop to the aforesaid *Charles Cambrick*, and by his Posture obliged to smile at every Thing that the other should be asked to say: Upon which he was acquitted.

*JOSIAS SHALLOW* was indicted in the Name of *Winefred*, sole Relict of *Richard Dainty*, Esq; for having said several Times in Company, and in the hearing of several Persons there present, That he was extremely obliged to the Widow *Dainty*, and that he should never be able sufficiently to express his Gratitude. The



Prosecutor urged, That this might blast her Reputation and that it was in Effect a Boasting of Favours which she had never received. The Prisoner seemed to be much astonished at the Construction which was put upon her Words, and said, That he meant nothing by them, but that the Widow had befriended him in a Lease, and was very kind to his younger Sister. The Jury finding him a little Weak in his Understanding, without going out of the Court, brought in their Verdict *Ignoramus*.

**URSULA GOODENOUGH** was accused by the Lady *Betty Wou'dbe*, for having said, That she the Lady *Betty Wou'dbe* was painted. The Prisoner brought several Persons of good Credit to witness to her Reputation and proved by undeniable Evidences that she was never at the Place where the Words were said to have been uttered. The Censor observing the Behaviour of the Prosecutor, found Reason to believe that she had indicted the Prisoner for no other Reason but to make her Complexion be taken Notice of, which indeed was very free and beautiful: He therefore asked the Offender with a very stern Voice, How she could presume to spread so groundless a Report? And whether she saw any Colours in the Lady *Wou'dbe's* Face that could procure Credit to such Falshood? Do you see (says he) any Lilies or Roses on her Cheeks, any Bloom, any Probability? — The Prosecutor not able to bear such Language any longer told him, That he talked like a blind old Fool, and that she was ashamed to have entertained any Opinion of his Wisdom: But she was soon put to Silence, and sentenced to wear her Mask for five Months, and not to presume to shew her Face till the Town should be empty.

**BENJAMIN BUZZARD**, Esq; was indicted for having told the Lady *Everbloom* at a publick Ball, That she looked very well for a Woman of her Years. The Prisoner not denying the Fact, and persisting before the Court that he looked upon it as a Compliment, the Jury brought him in *Non compos mentis*.

*The Court then adjourned to Monday the 11th Instant.*

*Copia vera,*

Charles L.

*Non cuic*

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No 260.

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*It is not for every Man to be witty.*

260.

Thursday, December 7, 1710.

*From my own Apartment, December 6.*

WE have a very learned and elaborate Dissertation upon Thumbs in *Montaign's Essays*, and another upon Ears in the *Tale of a Tub*. I am here going to write one upon Noses, having chosen for my Text the following Verses out of *Hudibras*.

*So learned Taliacotius from  
The brawny Part of Porter's Bum  
Cut Supplemental Noses, which  
Lasted as long as Parent Breech:  
But when the Date of Nock was out,  
Off dropp'd the Sympathetick Snout.*

NOTWITHSTANDING that there is nothing ob-  
scure in Natural Knowledge, and that I intend to give  
little Offence as may be to Readers of a well-bred  
Imagination, I must, for my own Quiet, desire the  
Criticks (who in all Times have been famous for good  
Noses) to refrain from the Lecture of this curious Tract.  
These Gentlemen were formerly marked out and distin-  
guished by the little Rhinocercal Nose, which was  
always looked upon as an Instrument of Derision, and  
which they were used to cock, tofs or draw up in a  
contemptuous Manner, upon reading the Works of their  
ingenious Contemporaries. It is not therefore for this  
Generation of Men that I write the present Transaction,

— *Minus aptus acutis*

*Naribus horum hominum* —

but for the Sake of some of my Philosophical Friends in the Royal Society, who peruse Discourses of this Nature with a becoming Gravity, and a Desire of improving by them.

MANY are the Opinions of learned Men concerning the Rise of that fatal Distemper which has always taken a particular Pleasure in venting its Spight upon the Nose. I have seen a little Burlesque Poem in *Italian* that gives a very pleasant Account of this Matter. The Fable of it runs thus; *Mars* the God of War, having served during the Siege of *Naples* in the Shape of a French Colonel, received a Visit one Night from *Venus* the Goddess of Love, who had been always his particular Mistress and Admirer. The Poem says, she came to him in the Disguise of a Sutling Wench, with a Bottle of Brandy under her Arm. Let that be as it will, he managed Matters so well, that she went away big-bellied, and was at length brought to Bed of a little *Cupid*. This Boy, whether it was by Reason of a bad Food that his Father had eaten during the Siege, or of any particular Malignity in the Stars that reigned at his Nativity, came into the World with a very sickly Look, and crazy Constitution. As soon as he was able to handle his Bow, he made Discoveries of a most perverse Disposition. He dipp'd all his Arrows in Poison that rotted every Thing they touched; and what was more particular, aimed all his Shafts at the Nose, quite contrary to the Practice of his elder Brothers, who have made a human Heart their Butt in all Countries and Ages. To break him of this roguish Trick, his Parents put him to School to *Mercury*, who did all he could to hinder him from demolishing the Noses of Mankind; but in Spight of Education, the Boy continued very unlucky; and though his Malice was a little softened by good Instructions, he would very frequently let fly an invenomed Arrow, and wound his Votaries finer in the Nose than in the Heart. Thus far the Fable.

I need not tell my learned Reader, that *Correggio* has drawn a *Cupid* taking his Lesson from *Mercury*, conformable to this Poem; nor that the Poem itself was designed as a Burlesque upon *Fracastorius*.

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IT was a little after this fatal Siege of *Naples* that *Malacotius* begun to practise in a Town of *Germany*. He was the first Clap-Doctor that I meet with in *Histo-*ry, and a greater Man in his Age than our celebrated *Dr. Wall*. He saw his Species extremely mutilated and disfigured by this new Distemper that was crept into it; and therefore, in Pursuance of a very seasonable Invention, set up a Manufacture of Noses, having first got a Patent that none should presume to make Noses, besides himself. His first Patient was a great Man of *Portugal*, who had done good Services to his Country, but in the midst of them unfortunately lost his Nose. *Talacotius* grafted a new one on the remaining Part of the *Brillle* or cartilaginous Substance which would sneeze, smell, take Snuff, pronounce the Letters *M.* or *N.* and in short, do all the Functions of a genuine and natural Nose. There was however one Misfortune in his Experiment: The *Portuguese's* Complexion was a little upon the Subfusc, with very black Eyes and dark eyebrows; and the Nose being taken from a Porter that had a white *German* Skin, and cut out of those parts that are not exposed to the Sun, it was very visible that the Features of his Face were not Fellows. In Word, the *Comdè* resembled one of those maimed antique Statues that has often a modern Nose of fresh Marble glewed to a Face of such a yellow, Ivory Complexion, as nothing can give but Age. To remedy this particular for the future, the Doctor got together a great Collection of Porters, Men of all Complexions, black, fair, brown, dark, fallow, pale and ruddy; so that it was impossible for a Patient of the most out-of-the-way Colour not to find a Nose to match it.

THE Doctor's House was now very much enlarged, and become a Kind of College, or rather Hospital, for the fashionable Cripples of both Sexes that resorted to him from all Parts of *Europe*. Over his Door was fastened a large Golden Snout, not unlike that which is placed over the great Gates at *Braxen-Nose* College in *Oxford*; and as it is usual for the Learned in Foreign Universities to distinguish their Houses by a *Latin* Sentence, the Doctor writ underneath this great Golden Pro-

poscis two Verses out of *Ovid*.

*Militat omnis amans, habet & sua castra Cupido,  
Pontice, crede mihi, militat omnis amans.*

IT is reported that *Taliacotius* had at one Time his House twelve *German* Counts, nineteen *French* Marqueses, and a hundred *Spanish* Cavaliers, besides one *littary English* Esquire, of whom more hereafter. That the Doctor had the Monopoly of Noses in his own Hand he is said not to have been unreasonable. Indeed if a Man had Occasion for a high *Roman* Nose, he must give the Price of it. A Carbuncle Nose likewise bore an excessive Rate; but for your ordinary short turned up Nose of which there was the greatest Consumption, they cost little or nothing; at least the Purchasers thought so, who would have been content to have paid much dearer for them, rather than to have gone without them.

THE Sympathy betwixt the Nose and its Parent was very extraordinary. *Hudibras* has told us, that when the Porter died the Nose dropped of Course, in which Case it was always usual to return the Nose, in order to have it interred with its first Owner. The Nose was likewise affected by the Pain as well as Death of the Original Proprietor. An eminent Instance of this Nature happened to three *Spaniards*, whose Noses were all made out of the same Piece of Brawn. They found them one Day shoot and swell extremely; upon which they sent to know how the Porter did, and heard upon Enquiry, that the Parent of the Noses had been severely kicked the Day before, and that the Porter kept his Bed on Account of the Bruises it had received. This was highly resented by the *Spaniards*, who found out the Person that had used the Porter so unmercifully and treated him in the same Manner as if the Indignity had been done to their own Noses. In this and several other Cases it might be said, That the Porters led the Gentlemen by the Nose.

ON the other Hand, if any Thing went amiss with the Nose, the Porter felt the Effects of it, inasmuch that it was generally articulated with the Patient, that he should not only abstain from all his old Courses, but should on no Pretence whatsoever smell Pepper, or eat Mustard

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Mustard; on which Occasion the Part where the Incision had been made was seized with unspeakable Twinges and Prickings.

THE *Englishman* I before mentioned was so very irregular, and relapsed so frequently into the Distemper which at first brought him to the learned *Taliacotius*, that in the Space of two Years he wore out five Noses, and by that Means so tormented the Porters, that if he would have given 500*l.* for a Nose, there was not one of them that would accommodate him. This young Gentleman was born of honest Parents, and passed his first Years in Fox-hunting; but accidentally quitting the Woods, and coming up to *London*, he was so charmed with the Beauties of the Playhouse, that he had not been in Town two Days before he got the Misfortune which carried off this Part of his Face. He used to be called in *Germany*, The *Englishman* of five Noses, and, The Gentleman that had thrice as many Noses as he had Ears: Such was the Raillery of those Times.

I shall close this Paper with an Admonition to the young Men of this Town, which I think the more necessary, because I see several new fresh-coloured Faces, that have made their first Appearance in it this Winter. I must therefore assure them that the Art of making Noses is entirely lost; and in the next Place, beg them not to follow the Example of our ordinary Town-Rakes, who live as if there was a *Taliacotius* to be met with at the Corner of every Street. Whatever young Men may think, the Nose is a very becoming Part of the Face, and a Man makes but a very silly Figure without it. But it is the Nature of Youth not to know the Value of any Thing till they have lost it. The general Precept therefore I shall leave with them is, To regard every Town-Woman as a particular Kind of Siren, that has a Design upon their Noses; and that, amidst her Flatteries and Allurements, they will fancy she speaks to them in that humorous Phrase of old *Plautus*;

*Ego tibi faciem denasabo mordicus.*

“Keep your Face out of my Way, or I’ll bite off your Nose.”



N<sup>o</sup> 261. Saturday, December 9, 1710.

*From my own Apartment, December 8.*

**I**T is the Duty of all who make Philosophy the Entertainment of their Lives, to turn their Thoughts to practical Schemes for the Good of Society, and not pass away their Time in fruitless Searches, which tend rather to the Ostentation of Knowledge than the Service of Life. For this Reason I cannot forbear reading even the common Bills that are daily put into People's Hands as they pass the Streets, which give us Notice of the present Residence, the past Travels and infallible Medicines of Doctors useful in their Generation, though much below the Character of the renowned *Taliacotius*. But upon a nice Calculation of the Successes of such Attempts, I find their Labours tend mostly to the enriching only one Sort of Men, that is to say, the Society of Upholders. From this Observation, and many others which occur to me when I am numbering the good People of *Great Britain*, I cannot but favour any Proposal which tends to repairing the Losses we sustain by *eminent Cures*. The best I have met with in this Kind has been offered to my Consideration, and recommended in a Letter subscribed, *Thomas Clement*. The Title to his printed Articles run thus: *By the Profitable Society at the Wheat-Sheaff over-against Tom's Coffee-house in Russel-Street Covent-Garden, new Proposals for promoting a Contribution towards raising two hundred and fifty Pounds to be made on the Baptizing of any Infant born in Wedlock.* The Plan is laid with such proper Regulations, as serve (to such as fall in with it for the Sake of their Posterity) all the Uses, without any of the Inconveniences of Settlements. By this Means such whose Fortunes depend upon their own Industry, or personal Qualifications, need not be deterred by Fear of Poverty from that State which Nature and Reason pre-

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scribe to us as the Fountain of the greatest Happiness in man Life. The Censors of *Rome* had Power vested in them to lay Taxes on the unmarried; and I think I can shew my Impartiality better than in enquiring into the extravagant Privileges my Brother Bachelors enjoy; and fine them accordingly. I shall not allow a single Life of one Sex to be reproached, and held in Esteem in the other. It would not, methinks, be amiss, if an old Bachelor, who lives in Contempt of Matrimony, were obliged to give a Portion to an old Maid who is willing to enter into it. At the same Time I must allow, that a Man who can plead Courtship, and were unjustly rejected, shall not be liable to the Pains and Penalties of Celibacy. But such as pretend an Aversion to the whole, because they were ill treated by a particular Female, to cover their Sense of Disappointment in Women under a Contempt of their Favour, shall be proceeded against as Bachelors Convict. I am not without Hopes, that from this slight Warning all the unmarried Men of Fortune, Taste and Refinement, will, without further delay, become Lovers and Humble Servants to such of their Acquaintance as are most agreeable to them, under the influence of my Censures: And it is to be hoped the rest of the World, who remain single for fear of the Incumbrances of Wedlock, will become Subscribers to Mr. *Clement's* Proposal. By these Means we shall have a much more numerous Account of Births in the Year 1711, than any ever before known in *Great Britain*, where to be born is a Distinction of Providence, greater than being born to a Fortune in another Place.

AS I was going on in the Consideration of this good Office which Mr. *Clement* proposes to do his Country, I received the following Letter, which seems to be dictated by a like modest and publick Spirit, that makes me of me also in its Design of obliging Mankind.

Mr. *Bickerstaff*,

IN the Royal Lottery for a Million and a Half, I had the good Fortune of obtaining a Prize. From before the Drawing I had devoted a Fifth of whatever should arise to me to Charitable Uses. Accordingly I lately troubled you with my Request and Commis-

‘ sion for placing Half a Dozen Youths with Mr. M  
 ‘ Writing-Master in *Castle-street*, to whom, it is said,  
 ‘ owe all the fine Devices, Flourishes, and the Compos  
 ‘ of all the Plates, for the drawing and paying the Tick  
 ‘ Be pleased therefore, good Sir, to find or make I  
 ‘ sure for complying therewith, for I would not app  
 ‘ concerned in this small Matter. I am very much

*Your humble Servant &c.*

IT is no small Pleasure to observe, that in the m  
 of a very degenerate Age, there are still Spirits wh  
 retain their natural Dignity, and pursue the Good  
 their Fellow Creatures: Some in making themse  
 useful by professed Service, some by secret Generosi  
 Were I at Liberty to discover even all the Good I kn  
 of many Men living at this Time, there would w  
 nothing but a suitable Historian to make them appear  
 illustrious as any of the noblest of the oldest *Greeks*  
*Romans*. The Cunning some have used to do handso  
 and worthy Actions, the Address to do Men Service  
 and escape their Notice, has produced so many surp  
 rising Incidents (which have been laid before me dur  
 my Censorship) as, in the Opinion of Posterity, wo  
 absolve this Age, of all its Crimes and Follies. I kn  
 no Way to deal with such delicate Minds as these, b  
 by assuring them, that when they cease to do Good,  
 shall tell all the Good they have done already. I  
 therefore the Benefactor to the Youths above mention  
 continue such Bounties, upon Pain of being publick  
 praised. But there is no Probability of his running in  
 that Hazard; for a strong Habit of Virtue can ma  
 Men suspend the receiving Acknowledgments due  
 their Merit, till they are out of a Capacity of receiv  
 them. I am so very much charmed with Accidents  
 this Kind, that I have made a Collection of all th  
 memorable handsome Things done by private Men  
 my Time. As a Specimen of my Manner of notin  
 such Actions, take the following Fragment out of muc  
 more which is written in my Year-Book on the r  
 markable Will of a Gentleman, whom I shall here c  
*Celamico*.

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THIS Day died that plain and excellent Man, my much honoured Friend *Celamico*, who bequeathed his whole Estate to a Gentleman no Way related to him, and to whom he had given no such Expectation in his Life-time.

HE was a Person of a very enlarged Soul, and sought the nearest Relation among Men to be the Resemblance of their Minds and Sentiments. He was not taken in the Worth of his Successor, who received the news of this unexpected good Fortune with an Air that shewed him less moved with the Benefit, than the Loss of the Benefactor.

### A D V E R T I S E M E N T.

NOTICE is hereby given, That on Monday the 11th instant the Case of the Visit comes on, between the Hours Ten and Eleven, at the Court of Honour; where both persons are to attend, the Meeting there not being to be understood as a Visit, and the Right of the next Visit being then wholly settled, according to the Prayer of the Plaintiff.



*Verba tegæ sequeris, junctura callidus acris,  
Ore teres modico, pallentes radere mores  
Doctus, & ingenuo culpam desigere ludo.* Perf. Sat. 5.

*Soft Elocution does thy Style renown,  
And the sweet Accents of the peaceful Gown;  
Gentle or sharp, according to thy Choice,  
To laugh at Follies, or to lash at Vice.*

262. Tuesday, December 12, 1710.

*Journal of the Court of Honour, &c.*

TIMOTHY TREATAL, Gent. was indicted by several Ladies of his Sisters Acquaintance for very rude Affront offered to them at an Entertainment,  
to



to which he had invited them on *Tuesday* the 7th of *November* last past, between the Hours of Eight and Nine in the Evening. The Indictment set forth, that said Mr. *Treatall*, upon the serving up of the Supper desired the Ladies to take their Places according to the different Age and Seniority, for that it was the Way always at his Table to pay Respect to Years. The Indictment added, That this produced an unspeakable Confusion in the Company; for that the Ladies, who before had pressed together for a Place at the upper End of the Table, immediately crowded with the same Disorder towards the End that was quite opposite; That Mrs. *Frontley* had the Insolence to clap herself down at the very lowest Place of the Table; That the Widow *Partlet* seated herself on the Right Hand of Mrs. *Frontley*, alledging for her Excuse, that no Ceremony was to be used at a round Table; That Mr. *Fidget* and Mrs. *Fescue* disputed above Half an Hour for the same Chair, and that the latter would not give up the Cause till it was decided by the Parish Register, which happened to be kept hard by. The Indictment further saith, That the rest of the Company who sat down did it with a Reserve to their Right, which they were at Liberty to assert on another Occasion; and that Mrs. *Mary Pippe*, an old Maid, was placed by the unanimous Vote of the whole Company at the upper End of the Table, from whence she had the Confusion to behold several Mothers of Families among her Inferiors. The Criminal alledged in his Defence, That what he had done was to raise Mirth, and avoid Ceremony, and that the Ladies did not complain of his Rudeness till the next Morning, having eaten up what he had provided for them with great Readiness and Alacrity. The Court frowning upon him, told him, That he ought not to discover so much Levity in Matters of a serious Nature, and (upon the Jury's bringing him in Guilty) sentenced him to treat the whole Assembly of Ladies over again, and to take Care that he did it with the Decorum which was due to Persons of their Quality.

*REBECCA SHAPELY*, Spinster, was indicted by Mrs. *Sarah Smack*, for speaking many Words reflecting upon her Reputation, and the Heels of her Slippers.

Slippers, be two Indictment, Prosecutor upon Prisoner, gery which that she the of Steel Heels the Slippers Heels were then ordered who, after Bodice, but she received

*WILLIAM Temple*, but *Prudely*, to lead her forth, The Volunteer Gentleman at a conference Snuff-Box ment, and Counsel had given their Client Ceremony she would Pleadings the Plaintiff Usher to had under Time on Plaintiff, of Glove in her Session

THE against Mr. had not since her the said upon her

Slippers, which the Prisoner had maliciously suggested to be two Inches higher than they really were. The Prosecutor urged, as an Aggravation of her Guilt, That the Prisoner was herself guilty of the same Kind of Forgery which she had laid to the Prosecutor's Charge, for that she the said *Rebecca Shapely* did always wear a Pair of Steel Bodice, and a false Rump. The Censor order'd the Slippers to be produced in open Court, where the Heels were adjudged to be of the Statutable Size. He then ordered the Grand Jury to search the Criminal, who, after some Time spent therein, acquitted her of the Bodice, but found her guilty of the Rump; upon which she received Sentence as is usual in such Cases.

*WILLIAM TRIPPET*, Esquire, of the *Middle Temple*, brought his Action against the Lady *Elizabeth Prudely*, for having refused him her Hand as he offered to lead her to her Coach from the Opera. The Plaintiff set forth, That he had entered himself into the List of those Volunteers who officiate every Night behind the Boxes as Gentlemen-Ushers of the Play-house: That he had been at a considerable Charge in white Gloves, Periwigs and Snuff-Boxes, in order to qualify himself for that Employment, and in Hopes of making his Fortune by it. The Counsel for the Defendant replied, That the Plaintiff had given out that he was within a Month of Wedding their Client, and that she had refused her Hand to him in Ceremony, lest he should interpret it as a Promise that she would give it him in Marriage. As soon as their Pleadings on both Sides were finished, the Censor ordered the Plaintiff to be cashiered from his Office of Gentleman-Usher to the Play-house, since it was too plain that he had undertaken it with an ill Design; and at the same Time ordered the Defendant either to marry the said Plaintiff, or to pay him Half a Crown for the new Pair of Gloves and Coach-hire that he was at the Expence of in her Service.

THE Lady *Townly* brought an Action of Debt against Mrs. *Flambeau*, for that the said Mrs. *Flambeau* had not been to see the Lady *Townly*, and wish her Joy, since her Marriage with Sir *Ralph*, notwithstanding she the said Lady *Townly* had paid Mrs. *Flambeau* a Visit upon her first coming to Town. It was urged in the Behalf

half of the Defendant, That the Plaintiff had never given her any regular Notice of her being in Town: That the Visit she alledged had been made on a *Monday*, which she knew was a Day on which Mrs. *Flambeau* was always abroad, having set aside that only Day in the Week to mind the Affairs of her Family: That the Servant who enquired whether she was at Home, did not give the Visiting Knock: That it was not between the Hours of Five and Eight in the Evening: That there were no Candles lighted up: That it was not on Mrs. *Flambeau's* Day; and, in short, That there was not one of the essential Points observed that constitute a Visit. She further proved by her Porter's Book, which was produced in Court, that she had paid the Lady *Townly* a Visit on the 24th Day of *March*, just before her leaving the Town in the Year 1709-10, for which she was still Creditor to the said Lady *Townly*. To this the Plaintiff only replied, That she was now under Covert, and not liable to any Debts contracted when she was a single Woman. Mr. *Bickerstaff* finding the Cause to be very intricate, and that several Points of Honour were likely to arise in it, he deferred giving Judgment upon it till the next Session-Day, at which Time he ordered the Ladies on his Left Hand to present to the Court a Table of all the Laws relating to Visits.

*WINIFRED LEAR* brought her Action against *Richard Sly*, for having broken a Marriage-Contract, and wedded another Woman, after he had engaged himself to marry the said *Winifred Lear*. She alledged, That he had ogled her twice at an Opera, thrice in *St. James's* Church, and once at *Powel's* Puppet-Show, at which Time he promised her Marriage by a Side-Glance, as her Friend could testify that sat by her. Mr. *Bickerstaff* finding that the Defendant had made no further Overture of Love or Marriage, but by Looks and ocular Engagement; yet at the same Time considering how very apt such impudent Seducers are to lead the Ladies Hearts astray, ordered the Criminal to stand upon the Stage in the *Hay-Market*, between each Act of the next Opera, there to be exposed to publick View as a false Ogler.

UPON the Rising of the Court, Mr. *Bickerstaff* having taken one of these Counterfeits in the very Fact

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as he was ogling a Lady of the Grand Jury, ordered him to be seized, and prosecuted upon the Statute of Ogling. He likewise directed the Clerk of the Court to draw up an Edict against these common Cheats, that make Women believe they are distracted for them by staring them out of Countenance, and often blast a Lady's Reputation whom they never spoke to, by saucy Looks and distant Familiarities.



*Minima contentos nocte Britannos.* Juv. Sat. 2.

*The Britons contented with very little Night.*

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N<sup>o</sup> 263. *Thursday, December 14, 1710.*

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*From my own Apartment, December 13.*

**A**N old Friend of mine being lately come to Town, I went to see him on *Tuesday* last about Eight a-Clock in the Evening, with a Design to sit with him an Hour or two, and talk over old Stories; but upon enquiring after him, his Servant told me he was just gone to Bed. The next Morning as soon as I was up and dressed, and had dispatched a little Business, I came again to my Friend's House about Eleven a-Clock, with a Design to renew my Visit; but upon asking for him, his Servant told me he was just sat down to Dinner. In short, I found that my old-fashioned Friend religiously adhered to the Example of his Forefathers, and observed the same Hours that had been kept in the Family ever since the Conquest.

IT is very plain, that the Night was very much longer formerly in this Island than it is at present. By the Night, I mean that Portion of Time which Nature has thrown into Darkness, and which the Wisdom of Mankind had formerly dedicated to Rest and Silence. This used to begin at Eight a-Clock in the Evening, and conclude at Six in the Morning. The Curfew, or Eight a-Clock



a-Clock Bell, was the Signal throughout the Nation for putting out their Candles and going to Bed.

OUR Grandmothers, tho' they were wont to sit up the last in the Family, were all of them fast asleep at the same Hours that their Daughters are busy at Crimp and Basset. Modern Statesmen are concerting Schemes, and engaged in the Depth of Politicks, at the Time when their Forefathers were laid down quietly to Rest, and had nothing in their Heads but Dreams. As we have thus thrown Business and Pleasure into the Hours of Rest, and by that Means made the natural Night but Half as long as it should be, we are forced to piece it out with a great Part of the Morning; so that near two Thirds of the Nation lie fast asleep for several Hours in broad Day-light. This Irregularity is grown so very fashionable at present, that there is scarce a Lady of Quality in Great Britain that ever saw the Sun rise. And if the Humour increases in Proportion to what it has done of late Years, it is not impossible but our Children may hear the Bellman going about the Streets at Nine a-Clock in the Morning, and the Watch making their Rounds till Eleven. This unaccountable Disposition in Mankind to continue awake in the Night, and sleep in the Sun-shine, has made me enquire, Whether the same Change of Inclination has happened to any other Animals? For this Reason I desired a Friend of mine in the Country to let me know, Whether the Lark rises as early as he did formerly? And whether the Cock begins to crow at his usual Hour? My Friend has answered me, That his Poultry are as regular as ever, and that all the Birds and the Beasts of his Neighbourhood keep the same Hours that they have observed in the Memory of Man; and the same which, in all Probability, they have kept for these five thousand Years.

IF you would see the Innovations that have been made among us in this Particular, you may only look into the Hours of Colleges, where they still dine at Eleven, and sup at Six, which were doubtless the Hours of the whole Nation at the Time when those Places were founded. But at present the Courts of Justice are scarce opened in *Westminster-Hall* at the Time when *William Rufus* used to go to Dinner in it. All Business is driven forward: The Land Marks of our Fathers (if I may so

call



all them) are removed, and planted further up into the Day; insomuch that I am afraid our Clergy will be obliged (if they expect full Congregations) not to look any more upon Ten a-Clock in the Morning as a Canonical Hour. In my own Memory the Dinner has crept Degrees from Twelve a-Clock to Three, and where it will fix no Body knows.

I have sometimes thought to draw up a Memorial in the Behalf of Supper against Dinner, setting forth, That the said Dinner has made several Encroachments upon the said Supper, and entered very far upon his Frontiers: That he has banished him out of several Families, and in all has driven him from his Head Quarters, and forced him to make his Retreat into the Hours of Midnight; and, in short, That he is now in Danger of being entirely confounded and lost in a Breakfast. Those who have read *Lucian*, and seen the Complaints of the Letter against *S.* upon Account of many Injuries and Usurpations of the same Nature, will not, I believe, think such a Memorial forced and unnatural. If Dinner has been thus postponed, or (if you please) kept back from Time to Time, you may be sure that it has been in Compliance with the other Business of the Day, and that Supper has still observed a proportionable Distance. There is a venerable Proverb, which we have all of us heard in our Infancy, of *putting the Children to Bed, and saving the Goose to the Fire*. This was one of the jocular Sayings of our Forefathers, but may be properly used in the literal Sense at present. Who would not wonder at this perverted Relish of those who are reckoned the most polite Part of Mankind, that prefer Sea-Coals and Candles to the Sun, and exchange so many cheerful Morning Hours, for the Pleasures of Midnight Revels and Debauches? If a Man was only to consult his Health, he would chuse to live his whole Time (if possible) in Day light, and to retire out of the World into Silence and Sleep, while the raw Damps and unwholesome Vapours fly abroad without a Sun to disperse, moderate, or controul them. For my own Part, I value an Hour in the Morning as much as common Libertines do an Hour in Midnight. When I find myself awakened into Being, and perceive my Life renewed within me, and at the same Time

Time see the whole Face of Nature recovered out of the dark uncomfortable State in which it lay for several Hours, my Heart overflows with such secret Sentiments of Joy and Gratitude as are a Kind of implicit Praise of the Great Author of Nature. The Mind in these early Seasons of the Day is so refreshed in all its Faculties and born up with such new Supplies of animal Spirit that she finds herself in a State of Youth, especially when she is entertained with the Breath of Flowers, the Melody of Birds, the Dews that hang upon the Plants and all those other Sweets of Nature that are peculiar to the Morning.

IT is impossible for a Man to have this Relish of Being, this exquisite Taste of Life, who does not come into the World before it is in all its Noise and Hurry; who loses the Rising of the Sun, the still Hours of the Day and immediately upon his first Getting up plunges himself into the ordinary Cares or Follies of the World.

I shall conclude this Paper with *Milton's* inimitable Description of *Adam's* awakening his *Eve* in Paradise, which indeed would have been a Place as little delightful as barren Heath or Desert to those who slept in it. The Fondness of the Posture in which *Adam* is represented and the Softness of his Whisper are Passages in this Divine Poem that are above all Commendation, and rather to be admired than praised.

*Now Morn her rosy Steps in th' Eastern Clime  
Advancing, sow'd the Earth with Orient Pearl,  
When Adam wak'd so custom'd; for his Sleep  
Was airy Light from pure Digestion bred,  
And temperate Vapours bland, which th' only Sound  
Of Leaves and fuming Rills, Aurora's Fan,  
Lightly dispers'd, and the shrill Matin Song  
Of Birds on ev'ry Bough; so much the more  
His Wonder was to find un-waken'd Eve,  
With Tresses discomposed, and glowing Cheek,  
As through unquiet Rest; He on his Side  
Leaning half-raised, with Looks of Cordial Love  
Hung over her enamour'd, and beheld  
Beauty, which, whether waking or asleep,  
Shot forth peculiar Graces. Then with Voice,*

*Mild as ev'ning  
Her Hand  
My fairest  
Heaven's  
Awake, t  
Calls us;  
Our tender  
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Mild as when Zephyrus on Flora breathes,  
 Her Hand soft touching, whisper'd thus: Awake,  
 My fairest, my espous'd, my latest found,  
 Heaven's last best Gift, my ever-new Delight,  
 Awake, the Morning shines, and the fresh Field  
 Calls us; we lose the Prime, to mark how spring  
 Our tended Plants, how blows the Citron Grove,  
 What drops the Myrrh, and what the balmy Reed,  
 How Nature paints her Colours, how the Bee  
 Sits on the Bloom extracting liquid Sweets.

Such Whisp'ring wak'd her, but with startled Eye  
 On Adam, whom embracing, thus she spake:

O Sole! in whom my Thoughts find all Repose,  
 My Glory, my Perfection, glad I see  
 Thy Face, and Morn return'd.——



*Favete linguis.*———Hor.

*Be silent.*

N<sup>o</sup> 264.

Saturday, December 16, 1710.

From my own Apartment, December 15.

**B** OCCALINI, in his *Parnassus*, indicts a Laconick Writer for speaking that in three Words which he might have said in two, and sentences him for his Punishment to read over all the Works of *Guicciardin*. This *Guicciardin* is so very prolix and circumstantial in his Writings, that I remember our Countryman Dr. *Donne*, speaking of that majestick and concise Manner in which *Moses* has described the Creation of the World, adds, That if such an Author as *Guicciardin* were to have written on such a Subject, the World itself would not have been able to have contained the Books that gave the History of its Creation.

I look upon a tedious Talker, or what is generally known by the Name of a Story-Teller, to be much more insufferable than even a prolix Writer. An Author may

may be tofs'd out of your Hand, and thrown aside when he grows dull and tiresome; but such Liberties are so far from being allowed towards your Orators in common Conversation, that I have known a Challenge sent a Person for going out of the Room abruptly, and leaving a Man of Honour in the Midst of a Dissertation. This Evil is at present so very common and epidemical, That there is scarce a Coffee-house in Town that has not some Speakers belonging to it, who utter their Political Essays, and draw Parallels out of *Baker's Chronicle* to almost every Part of her Majesty's Reign. It was said of two antient Authors who had very different Beauties in their Style, That if you took a Word from one of them, you only spoiled his Eloquence; but if you took a Word from the other, you spoiled his Sense. I have often applied the first Part of this Criticism to several of these Coffee-house Speakers whom I have at present in my Thoughts, tho' the Character that is given to the last of those Authors, is what I would recommend to the Imitation of my loving Countrymen: But it is not only publick Places of Resort, but private Clubs and Conversations over a Bottle, that are infested with this loquacious Kind of Animal, especially with that Species which I comprehend under the Name of a Story-Teller. I would earnestly desire these Gentlemen to consider, that no Point of Wit or Mirth at the End of a Story can atone for the Half-Hour that has been lost before they come at it. I would likewise lay it Home to their serious Consideration, Whether they think that every Man in the Company has not a Right to speak as well as themselves? And whether they do not think they are invading another Man's Property when they engross the Time which should be divided equally among the Company to their own private Use?

WHAT makes this Evil the much greater in Conversation is, that these Humdrum Companions seldom endeavour to wind up their Narrations into a Point of Mirth or Instruction, which might make some Amends for the Tedioufness of them, but think they have a Right to tell any Thing that has happened within their Memory. They look upon Matter of Fact to be a sufficient Foundation for a Story, and give us a long Account of Things, not  
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because they are entertaining or surprizing, but because they are true.

MY ingenious Kinsman, Mr. *Humphry Wagstaff*, uses to say, The Life of Man is too short for a Story-Teller.

METHUSALEM might be Half an Hour in telling what a Clock it was: But as for us Postdiluvians, we ought to do every Thing in Haste; and in our Speeches as well as Actions, remember that our Time is short. A Man that talks for a Quarter of an Hour together in Company, if I meet him frequently, takes up a great Part of my Span. A Quarter of an Hour may be reckoned the eight and fortieth Part of a Day, a Day the three hundred and sixtieth Part of a Year, and a Year the threescore and tenth Part of Life. By this moral Arithmetick, supposing a Man to be in the Talking World one third Part of the Day, whoever gives another a Quarter of an Hour's Hearing, makes him a Sacrifice of more than the four hundred thousandth Part of his conversable Life.

I would establish but one great general Rule to be observed in all Conversation, which is this, *That Men should not talk to please themselves, but those that hear them.* This would make them consider, Whether what they speak be worth hearing? Whether there be either Wit or Sense in what they are about to say? And, whether it be adapted to the Time when, the Place where, and the Person to whom it is spoken?

FOR the utter Extirpation of these Orators and Story-Tellers, which I look upon as very great Pests of Society, I have invented a Watch which divides the Minute into twelve Parts, after the same Manner that the ordinary Watches are divided into Hours; and will endeavour to get a Patent, which shall oblige every Club or Company to provide themselves with one of these Watches (that shall lie upon the Table as an Hour-Glass is often placed near the Pulpit) to measure out the Length of a Discourse.

I shall be willing to allow a Man one Round of my Watch, that is, a whole Minute to speak in; but if he exceeds that Time, it shall be lawful for any of the Company to look upon the Watch, or to call him down to Order.

PROVIDED



PROVIDED however, that if any one can make it appear he is turned of Threescore, he may take two, or, if he pleases, three Rounds of the Watch, without giving Offence. Provided also, That this Rule be not construed to extend to the Fair Sex, who shall still be at Liberty to talk by the ordinary Watch that is now in Use. I would likewise earnestly recommend this little Automaton, which may be easily carried in the Pocket without any Incumbrance, to all such as are troubled with this Infirmary of Speech, that upon pulling out their Watches, they may have frequent Occasion to consider what they are doing, and by that Means cut the Thread of the Story short, and hurry to a Conclusion. I shall only add, That this Watch, with a Paper of Directions how to use it, is sold at *Charles Lillie's*.

I am afraid a *Tatler* will be thought a very improper Paper to censure this Humour of being talkative; but I would have my Readers know, that there is a great Difference between Tattle and Loquacity, as I shall shew at large in a following Lucubration, it being my Design to throw away a Candle upon that Subject, in order to explain the whole Art of Tatling in all its Branches and Subdivisions.



*Arbiter hic igitur factus de lite jocosa.* Ovid. Met.

*He therefore is made Arbitrator of the jocular Contention.*

N<sup>o</sup> 265.

Tuesday, December 19, 1710.

*Continuation of the Journal of the Court of Honour, &c.*

AS soon as the Court was sat, the Ladies of the Bench presented, according to Order, a Table of all the Laws now in Force, relating to Visits and Visiting-Days, methodically digested under their respective Heads, which the Censor ordered to be laid upon the Table, and afterwards proceeded upon the Business of the Day.

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HENRY HEEDLESS, Esquire, was indicted by Colonel *Touchy* of her Majesty's Train'd Bands, upon an Action of Assault and Battery; for that he the said Mr. *Heedless* having espied a Feather upon the Shoulder of the said Colonel, struck it off gently with the End of a Walking-staff, Value Three-pence. It appeared, That the Prosecutor did not think himself injured till a few Days after the aforesaid Blow was given him; but that having ruminated with himself for several Days, and conferred upon it with other Officers of the Militia, he concluded, that he had in Effect been cudgell'd by Mr. *Heedless*, and that he ought to resent it accordingly. The Counsel for the Prosecutor alledged, That the Shoulder was the Tenderest Part in a Man of Honour; That it had a natural Antipathy to a Stick, and that every Touch of it, with any Thing made in the Fashion of a Cane, was to be interpreted as a Wound in that Part, and a Violation of the Person's Honour who received it. Mr. *Heedless* replied, That what he had done was out of Kindness to the Prosecutor, as not thinking it proper for him to appear at the Head of the Train'd Bands with a Feather upon his Shoulder; and further added, That the Stick he had made use of on this Occasion was so very small, that the Prosecutor could not have felt it, had he broke it on his Shoulders. The Censor hereupon directed the Jury to examine into the Nature of the Staff, for that a great deal would depend upon that Particular. Upon which he explained to them the different Degrees of Offence that might be given by the Touch of Crab-tree from that of Cane, and by the Touch of Cane from that of a plain Hazle Stick. The Jury, after a short Perusal of the Staff, declared their Opinion by the Mouth of their Foreman, That the Substance of the Staff was *British Oak*. The Censor then observing that there was some Dust on the Skirts of the Criminal's Coat, ordered the Prosecutor to beat it off with the aforesaid oaken Plant; and thus, said the Censor, I shall decide this Cause by the Law of Retaliation: If Mr. *Heedless* did the Colonel a good Office, the Colonel will by this Means return it in Kind; but if Mr. *Heedless* should at any Time boast that he had cudgell'd the Colonel, or laid his Staff over his Shoulders, the Colonel might boast,

in

in his Turn, that he had brushed Mr. *Heedless's* Jacket, or (to use the Phrase of an ingenious Author) that he had rubbed him down with an Oaken Towel.

*Benjamin Busy* of London, Merchant, was indicted by *Jasper Tattle*, Esq; for having pulled out his Watch and looked upon it thrice, while the said Esquire *Tattle* was giving him an Account of the Funeral of the said Esquire *Tattle's* first Wife. The Prisoner alledged in his Defence, That he was going to buy Stocks at the Time when he met the Prosecutor; and that during the Story of the Prosecutor, the said Stocks rose above two per Cent. to the great Detriment of the Prisoner. The Prisoner further brought several Witnesses, That the said *Jasper Tattle*, Esq; was a most notorious Story-Teller: That before he met the Prisoner, he had hinder'd one of the Prisoner's Acquaintance from the Pursuit of his lawful Business, with the Account of his second Marriage; and that he had detained another by the Button of his Coat, that very Morning, till he had heard several witty Sayings and Contrivances of the Prosecutor's eldest Son, who was a Boy of about five Years of Age. Upon the whole Matter, Mr. *Bickerstaff* dismissed the Accusation as frivolous, and sentenced the Prosecutor to pay Damages to the Prisoner for what the Prisoner had lost by giving him so long and patient an Hearing. He further reprimanded the Prosecutor very severely, and told him, That if he proceeded in his usual Manner to interrupt the Business of Mankind, he would set a Fine upon him for every Quarter of an Hour's Impertinence, and regulate the said Fine according as the Time of the Person so injured should appear to be more or less precious.

Sir *Paul Swash*, Knight, was indicted by *Peter Double*, Gent. for not returning the Bow which he received of the said *Peter Double*, on Wednesday the 6th Instant at the Play-house in the Hay-Market. The Prisoner denied the Receipt of any such Bow, and alledged in his Defence, That the Prosecutor would oftentimes look full in his Face, but that when he bowed to the said Prosecutor, he would take no Notice of it, or bow to some Body else that sat quite on the other Side of him. He likewise alledged, that several Ladies had complained of the Prosecutor, who, after ogling them a Quarter of an Hour,

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several Glance  
that when he  
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Hour, upon their making a Courtesy to him, would not return the Civility of a Bow. The Censor observing several Glances of the Prosecutor's Eye, and perceiving, that when he talked to the Court, he look'd upon the Jury, found Reason to suspect there was a wrong Cast in his Sight, which upon Examination prov'd true. The Censor therefore ordered the Prisoner (that he might not produce any more Confusions in publick Assemblies) never to bow to any Body whom he did not at the same Time call to by his Name.

*Oliver Bluff* and *Benjamin Browbeat*, were indicted for going to fight a Duel since the Erection of *The Court of Honour*. It appeared, That they were both taken up in the Street as they passed by the Court, in their Way to the Fields behind *Montague-House*. The Criminals would answer nothing for themselves, but that they were going to execute a Challenge which had been made above a Week before the *Court of Honour* was erected. The Censor finding some Reasons to suspect (by the Sturdiness of their Behaviour) that they were not so very brave as they would have the Court believe them, ordered them both to be searched by the Grand Jury, who found a Breast-Plate upon the one, and two Quires of Paper upon the other. The Breast-Plate was immediately ordered to be hung upon a Peg over Mr. *Bickerstaff's* Tribunal, and the Paper to be laid upon the Table for the Use of his Clerk. He then ordered the Criminals to button up their Bosoms, and, if they pleased, proceed to their Duel. Upon which they both went very quietly out of the Court, and retired to their respective Lodgings.

*The Court then adjourned till after the Holidays.*

*Copia Vera,*

Charles Lillie.



*Rideat & pulset lasciva, decentius ætas.*

Hor.

*Youth may be merry and sportful with a better Grace.*

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N<sup>o</sup> 266. *Thursday, December 21, 1710.*

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*From my own Apartment, December 20.*

**I**T would be a good Appendix to *The Art of Living and Dying*, if any one would write *The Art of growing Old*, and teach Men to resign their Pretensions to the Pleasures and Gallantries of youth, in Proportion to the Alteration they find in themselves by the Approach of Age and Infirmities. The Infirmities of this Stage of Life would be much fewer, if we did not affect those which attend the more vigorous and active Part of our Days; but instead of studying to be wiser, or being contented with our present Follies, the Ambition of many of us is also to be the same Sort of Fools we formerly have been. I have often argued, as I am a professed Lover of Women, That our Sex grows old with a much worse Grace than the other does; and have ever been of Opinion, that there are more well pleased old Women, than old Men. I thought it a good Reason for this, that the Ambition of the Fair Sex being confined to advantageous Marriages, or shining in the Eyes of Men, their Parts were over sooner, and consequently the Errors in the Performance of them. The Conversation of this Evening has not convinced me of the contrary; for one or two sop Women shall not make a Balance for the Crowds of Coxcombs among ourselves, diversified according to the different Pursuits of Pleasure and Business.

RETURNING home this Evening a little before my usual Hour, I scarce had seated myself in my easy Chair,

Chair, still  
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Chair, stirred the Fire and stroked my Cat, but I heard some Body come rumbling up Stairs. I saw my Door opened, and a human Figure advancing towards me, so fantastically put together, it was some Minutes before I discovered it to be my old and intimate Friend *Sam. Trusty*. Immediately I rose up, and placed him in my own Seat; a Compliment I pay to few. The first Thing he uttered was, *Isaac*, fetch me a Cup of your Cherry Brandy before you offer to ask any Question. He drunk a lusty Draught, sat silent for some Time, and at last broke out; I am come (quoth he) to insult thee for an old fantastick Dotard as thou art in ever defending the Women. I have this Evening visited two Widows, who are now in that State I have often heard you call an After-Life: I suppose you mean by it, an Existence which grows out of past Entertainments, and is an untimely Delight in the Satisfaction which they once set their Hearts upon too much to be ever able to relinquish. Have but Patience, (continued he) till I give you a succinct Account of my Ladies, and of this Night's Adventure. They are much of an Age, but very different in their Characters: The one of them, with all the Advances which Years have made upon her, goes on in a certain romantick Road of Love and Friendship which she fell into in her Teens; the other has transferred the amorous Passions of her first Years to the Love of Cronies, Petts and Favourites, with which she is always surrounded; but the Genius of each of them will best appear by the Account of what happen'd to me at their Houses. About Five this Afternoon, being tired with Study, the Weather inviting, and Time lying a little upon my Hands, I resolv'd, at the Instigation of my evil Genius, to visit them, their Husbands having been our Contemporaries. This I thought I could do without much Trouble, for both live in the very next Street. I went first to my Lady *Camomile*, and the Butler, who had lived long in the Family, and seen me often in his Master's Time, ushered me very civilly into the Parlour, and told me, though my Lady had given strict Orders to be denied, he was sure I might be admitted, and bid the black Boy acquaint his Lady, that I was to wait upon her. In the Window lay two

Letters, one broke open, the other fresh sealed with a Wafer: The first directed to the Divine *Casualia*, the second to the Charming *Lucinda*; but both, by the indented Characters, appeared to have been writ by very unsteady Hands. Such uncommon Addresses increased my Curiosity, and put me upon asking my old Friend the Butler, If he knew who those Persons were? Very well, says he: This is from Mrs. *Furbish* to my Lady, an old School-Fellow and great Crony of her Ladyship's, and this the Answer. I enquired in what County she lived. Oh dear! says he, but just by in the Neighbourhood. Why, she was here all this Morning, and that Letter came and was answered within these two Hours. They have taken an odd Fancy, you must know, to call one another hard Names, but for all that they love one another hugely. By this Time the Boy returned with his Lady's humble Service to me, desiring I would excuse her, for she could not possibly see me, nor any Body else, for it was Opera-Night.

METHINKS, (says I) such innocent Folly as two old Womens Courtship to each other, should rather make you merry, than put you out of Humour. Peace, good *Isaac*, (says he) no Interruption I beseech you. I got soon to Mrs. *Feeble's*, she that was formerly *Betty Frisk*; you must needs remember her, *Tom Feeble* of *Braxen Nose* fell in Love with her for her fine Dancing. Well, Mrs. *Ursula*, without further Ceremony, carries me directly up to her Mistress's Chamber, where I found her environ'd by four of the most mischievous Animals that can ever infest a Family; an old shock Dog with one Eye, a Monkey chained to one Side of the Chimney, a great grey Squirrel to the other, and a Parrat, waddling in the Middle of the Room. However, for a while, all was in a profound Tranquillity. Upon the Mantle-Tree, for I am a pretty curious Observer, stood a Pot of Lambetive Elestuary, with a Stick of Liquorish, and near it a Phial of Rose Water and Powder of Tutty. Upon the Table lay a Pipe filled with Betony and Colts-foot, a Roll of Wax-Candle, a Silver Spitting Pot, and a *Seville* Orange. The Lady was placed in a large Wicker Chair, and her Feet wrapped up in Flannel, supported by Cushions; and in this Attitude

itude (two Romance- over, as upon Com her. The Room was Squirrel f screamed, morous th any harsh suffered fr At length Chair was but the l of Sheers, sprung fr being wi new Bob were roa enough to ing the as well a Side of t had recof sand Apo merous T the Mide ing near the Squir deavoure his Teet Finger. Hungary and Gold Lady re Patience, down Sta a Pail of gether. with a Complim Chair, a

itude (would you believe it, *Isaac*) was she reading a Romance with Spectacles on. The first Compliments over, as she was industriously endeavouring to enter upon Conversation, a violent Fit of Coughing seized her. This awakened Shock, and in a Trice the whole Room was in an Uproar; for the Dog barked, the Squirrel squealed, the Monkey chattered, the Parrot screamed, and *Ursula*, to appease them, was more clamorous than all the rest. You, *Isaac*, who know how any harsh Noise affects my Head, may guess what I suffered from the hideous Din of these discordant Sounds. At length all was appeased, and Quiet restored: A Chair was drawn for me, where I was no sooner seated, but the Parrot fixed his horny Beak, as sharp as a Pair of Sheers, in one of my Heels, just above the Shoe. I sprung from the Place with an unusual Agility, and so being within the Monkey's Reach, he snatches off my new Bob-wig, and throws it upon two Apples that were roasting by a sullen Sea-Coal Fire. I was nimble enough to save it from any further Damage than singeing the Foretop. I put it on, and composing myself as well as I could, I drew my Chair towards the other Side of the Chimney. The good Lady, as soon as she had recovered Breath, employed it in making a thousand Apologies, and with great Eloquence, and a numerous Train of Words, lamented my Misfortune. In the Middle of her Harangue, I felt something scratching near my Knee, and feeling what it should be, found the Squirrel had got into my Coat-Pocket. As I endeavoured to remove him from his Burrow, he made his Teeth meet through the fleshy Part of my Fore-Finger. This gave me an unexpressible Pain. The Hungary Water was immediately brought to bathe it, and Gold-beaters skin applied to stop the Blood. The Lady renewed her Excuses; but being now out of all Patience, I abruptly took my Leave, and hobbling down Stairs with heedless Haste, I set my Foot full in a Pail of Water, and down we came to the Bottom together. Here my Friend concluded his Narrative, and, with a composed Countenance, I began to make him Compliments of Condoleance; but he started from his Chair, and said, *Isaac*, you may spare your Speeches,

I expect no Reply: When I told you this, I knew you would laugh at me; but the next Woman that makes me ridiculous shall be a young One.



*Qui genus humanum ingenio superavit, & omnes  
Restinxit stellas, exortus uti aerius sol.*

Lucr.

*Who excelled all Mankind in Genius, and out-shone  
them, as the Sun does the Stars.*

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N<sup>o</sup> 267. Saturday December 23, 1710.

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*From my own Apartment, December 22.*

I HAVE heard, that it is a Rule among the Conventuals of several Orders in the *Romish* Church, to shut themselves up at a certain Time of the Year, not only from the World in general, but from the Members of their own Fraternity, and to pass away several Days by themselves in settling Accounts between their Maker and their own Souls, in cancelling unrepented Crimes, and renewing their Contracts of Obedience for the future. Such stated Times for particular Acts of Devotion, or the Exercise of certain religious Duties, have been enjoined in all Civil Governments, whatever Deity they worshipped, or whatever Religion they professed. That which may be done at all Times, is often totally neglected and forgotten, unless fixed and determined to some Time more than another; and therefore, though several Duties may be suitable to every Day of our Lives, they are most likely to be performed if some Days are more particularly set apart for the Practice of them. Our Church has accordingly instituted several Seasons of Devotion, when Time, Custom, Prescription, and (if I may so say) the Fashion itself, call upon a Man to be serious and attentive to the great End of his Being.

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I have hinted in some former Papers, that the greatest and wisest of Men in all Ages and Countries, particularly in *Rome* and *Greece*, were renowned for their Piety and Virtue. It is now my Intention to shew how those in our own Nation, that have been unquestionably the most eminent for Learning and Knowledge, were likewise the most eminent for their Adherence to the Religion of their Country.

I might produce very shining Examples from among the Clergy; but because Priestcraft is the common Cry of every cavilling empty Scribler, I shall shew that all the Laymen who have exerted a more than ordinary Genius in their Writings, and were the Glory of their Times, were Men whose Hopes were filled with Immortality, and the Prospect of future Rewards, and Men who lived in a dutiful Submission to all the Doctrines of Revealed Religion.

I shall in this Paper only Instance Sir *Francis Bacon*, a Man who for the Greatness of Genius, and Compass of Knowledge, did Honour to his Age and Country; I could almost say, to Human Nature itself. He possessed at once all those extraordinary Talents which were divided amongst the greatest Authors of Antiquity. He had the sound, distinct, comprehensive Knowledge of *Aristotle*, with all the beautiful Lights, Graces and Embellishments of *Cicero*. One does not know which to admire most in his Writings, the Strength of Reason, Force of Style, or Brightness of Imagination.

THIS Author has remarked in several Parts of his Works, that a thorough Insight into Philosophy makes a good Believer, and that a smattering in it naturally produces such a Race of despicable Infidels as the little profligate Writers of the present Age, whom (I must confess) I have always accused to myself, not so much for their Want of Faith as their Want of Learning.

I was infinitely pleased to find among the Works of this extraordinary Man a Prayer of his own composing, which, for the Elevation of Thought and Greatness of Expression, seems rather the Devotion of an Angel than a Man. His principal Fault seems to have been the Excess of that Virtue which covers a Multitude of Faults. This betrayed him to so great an Indulgence towards



his Servants, who made a corrupt Use of it, that it stripp'd him of all those Riches and Honours which a long Series of Merits had heap'd upon him. But in this Prayer, at the same Time that we find him prostrating himself before the great Mercy-Seat, and humbled under Afflictions, which at that Time lay heavy upon him, we see him supported by the Sense of his Integrity, his Zeal, his Devotion, and his Love to Mankind, which give him a much higher Figure in the Minds of Thinking Men, than that Greatness had done from which he was fallen. I shall beg Leave to write down the Prayer itself, with the Title to it, as it was found among his Lordship's Papers, written in his own Hand; not being able to furnish my Readers with an Entertainment more suitable to this solemn Time.

*A Prayer, or Psalm, made by my Lord BACON,  
Chancellor of England.*

**M**OST gracious Lord God, my merciful Father; from my Youth up my Creator, my Redeemer, my Comforter. Thou, O Lord, soundest and searest the Depths and Secrets of all Hearts; Thou acknowledgest the Upright of Heart; Thou judgest the Hypocrite; Thou ponderest Mens Thoughts and Doings as in a Balance; Thou measurest their Intentions as with a Line; Vanity and crooked Ways cannot be hid from Thee.

REMEMBER, O Lord! how thy Servant hath walked before thee; remember what I have first sought, and what hath been principal in my Intentions. I have loved thy Assemblies, I have mourned for the Divisions of thy Church, I have delighted in the Brightness of thy Sanctuary. The Vine, which thy Right Hand hath planted in this Nation, I have ever prayed unto Thee that it might have the first and the latter Rain, and that it might stretch her Branches to the Seas, and to the Floods. The State and Bread of the Poor and Oppressed have been precious in mine Eyes; I have hated all Cruelty and Hardness of Heart; I have (though in a despised Weed) procured the Good of all Men. If any have been my

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' Enemies, I thought not of them, neither hath the  
' Sun almost set upon my Displeasure; but I have been  
' as a Dove, free from Superfluity of Maliciouſneſs.  
' Thy Creatures have been my Books, but thy Scrip-  
' tures much more. I have ſought Thee in the Courts,  
' Fields and Gardens, but I have found Thee in thy  
' Temples.

' THOUSANDS have been my Sins, and ten thou-  
' sands my Tranſgreſſions, but thy Sanctifications have  
' remained with me, and my Heart (through thy Grace)  
' hath been an unquenched Coal upon thine Altar.

' O LORD, my Strength! I have ſince my Youth  
' met with Thee in all my Ways, by thy Fatherly  
' Compaſſions, by thy comfortable Chaiſtifelements, and  
' by thy moſt viſible Providence. As thy Favours have  
' increaſed upon me, ſo have thy Correſtions; ſo as  
' thou haſt been always near me, O Lord! And ever  
' as my worldly Bleſſings were exalted, ſo ſecret Darts  
' from Thee have pierced me; and when I have af-  
' cended before Men, I have deſcended in Humiliation  
' before Thee. And now when I thought moſt of  
' Peace and Honour, thy Hand is heavy upon me, and  
' hath humbled me according to thy former Loving-  
' kindneſs, keeping me ſtill in thy fatherly School, not  
' as a Baſtard, but as a Child. Juſt are thy Judgments  
' upon me for my Sins, which are more in Number  
' than the Sands of the Sea, but have no Proportion to  
' thy Mercies; for what are the Sands of the Sea?  
' Earth, Heavens, and all theſe, are nothing to thy  
' Mercies. Beſides my innumerable Sins, I confeſs be-  
' fore Thee, that I am Debtor to Thee for the gra-  
' cious Talent of thy Gifts and Graces, which I have  
' neither put into a Napkin, nor put it (as I ought) to  
' Exchangers, where it it might have made beſt Profit,  
' but miſpent it in Things for which I was leaſt fit: So  
' I may truly ſay, my Soul hath been a Stranger in  
' the Courſe of my Pilgrimage. Be merciful unto me, O  
' Lord, for my Saviour's Sake, and receive me unto thy  
' Boſom, or guide me in thy Ways.'



——— *O te, Bollane, cerebri*  
*Felicem! Aiebam tacitus, cum quilibet ille*  
*Garriret.* ————— *Hor.*

*Would I were like rough Manly in the Play,*  
*To send Impertinents with Kicks away.*

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N<sup>o</sup> 268. *Tuesday, December 26, 1710.*

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*From my own Apartment, December 26.*

**A**T my coming Home last Night, I found upon my Table the following Petition or Project, sent me from *Lloyd's Coffee-house* in the City, with a Present of Port Wine, which had been bought at a late Auction held in that Place.

*To Isaac Bickerstaff, Esq; Censor of Great Britain.*

*Lloyd's Coffee-house, Lombard street. Dec. 23.*

**W**E the Customers of this Coffee-house, observing that you have taken into your Consideration the great Mischiefs daily done in this City by Coffee-house Orators, do humbly beg Leave to represent to you, That this Coffee-house being provided with a Pulpit for the Benefit of such Auctions that are frequently made in this Place, it is our Custom, upon the first coming in of the News, to order a Youth, who officiates as the Kidney of the Coffee-house, to get into the Pulpit, and read every Paper with a loud and distinct Voice, while the whole Audience are sipping their respective Liquors. We do therefore, Sir, humbly propose, that there be a Pulpit erected within every Coffee-house of this City and

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‘ the adjacent Parts ; That one of the Waiters of the  
‘ Coffee-house be nominated as Reader to the said Pul-  
‘ pit ; That after the News of the Day has been pub-  
‘ lished by the said Lecturer, some Politician of good  
‘ Note do ascend into the said Pulpit ; and after ha-  
‘ ving chosen for his Text any Article of the said News,  
‘ that he do establish the Authority of such Article,  
‘ clear the Doubts that may arise thereupon, compare  
‘ it with Parallel Texts in other Papers, advance upon it  
‘ wholesome Points of Doctrine, and draw from it sa-  
‘ lutory Conclusions for the Benefit and Edification of  
‘ all that hear him. We do likewise humbly propose,  
‘ That upon any such Politician’s quitting the Pulpit,  
‘ he shall be succeeded by any other Orator that finds  
‘ himself moved by the same publick Spirit, who shall  
‘ be at full Liberty either to enforce or overthrow what  
‘ the other has said before him, and may in the same  
‘ Manner be succeeded by another Politician who shall  
‘ with the same Liberty confirm or impugn his Reasons,  
‘ strengthen or invalidate his Conjectures, enlarge upon  
‘ his Schemes, or erect new ones of his own. We  
‘ do likewise further propose, That if any Person, of  
‘ what Age or Rank soever, do presume to cavil at any  
‘ Paper that has been read, or to hold forth upon it  
‘ longer than the Space of one Minute, that he be im-  
‘ mediately ordered up into the Pulpit, there to make  
‘ good any Thing that he has suggested upon the Floor.  
‘ We do likewise further propose, That if any one plays  
‘ the Orator in the ordinary Coffee-house Conversation,  
‘ whether it be upon Peace or War, on Plays or Ser-  
‘ mons, Business or Poetry, that he be forthwith desired  
‘ to take his Place in the Pulpit.

‘ THIS, Sir, we humbly presume may in a great  
‘ Measure put a Stop to those superficial Statesmen who  
‘ would not dare to stand up in this Manner before a  
‘ whole Congregation of Politicians, notwithstanding the  
‘ long and tedious Harangues and Dissertations which  
‘ they daily utter in private Circles, to the Breaking of  
‘ many honest Tradesmen, the Seducing of several emi-  
‘ nent Citizens, the Making of numberless Malecon-  
‘ tents, and to the great Detriment and Disquiet of her  
‘ Majesty’s Subjects.’

I do

I do heartily concur with my ingenious Friends of the above-mentioned Coffee house in these their Proposals; and because I apprehend there may be Reasons to put an immediate Stop to the Grievance complained of, it is my Intention, That till such Time as the aforesaid Pulpits can be erected, every Orator do place himself within the Bar, and from thence dictate whatsoever he shall think necessary for the Publick Good.

AND further, because I am very desirous that proper Ways and Means should be found out for the suppressing of Story-Tellers and fine Talkers in all ordinary Conversations whatsoever, I do insist, That in every private Club, Company or Meeting over a Bottle, there be always an Elbow-Chair placed at the Table, and that as soon as any one begins a long Story, or extends his Discourse beyond the Space of one Minute, he be forthwith thrust into the said Elbow-Chair, unless upon any of the Company's calling out to the Chair, he breaks off abruptly, and holds his Tongue.

THERE are two Species of Men, notwithstanding any Thing that has been here said, whom I would exempt from the Disgrace of the Elbow-Chair. The first are those Buffoons that have a Talent of mimicking the Speech and Behaviour of other Persons, and turning all their Patrons, Friends and Acquaintance into Ridicule. I look upon your *Pantomime* as a Legion in a Man, or at least to be like *Virgil's* Monster, with an hundred Mouths and as many Tongues;

—*Linguae centum sunt, oraque centum.*

And therefore would give him as much Time to talk in, as would be allowed to the whole Body of Persons he represents, were they actually in the Company which they divert by Proxy. Provided however, That the said *Pantomime* do not, upon any Pretence whatsoever, utter any Thing in his own particular Opinion, Language or Character.

I would likewise, in the second Place, grant an Exemption from the Elbow-Chair to any Person who treats the Company, and by that Means may be supposed to pay for his Audience. A Guest cannot take it ill if

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he be not allowed to talk in his Turn by a Person who puts his Mouth to a better Employment, and stops it with good Beef and Mutton. In this Case the Guest is very agreeably silenced, and seems to hold his Tongue under that Kind of Bribery which the Antients called, *Bos in Lingua*.

IF I can once extirpate the Race of solid and substantial Humdrums, I hope by my wholesome and repeated Advices, quickly to reduce the insignificant Tittle-tattles and Matter-of-Fact Men that abound in every Quarter of this great City.

*EPICURETUS*, in his little System of Morality, prescribes the following Rule with that beautiful Simplicity which shines through all his Precepts. *Beware that thou never tell thy Dreams in Company; for notwithstanding thou mayest take a Pleasure in telling thy Dreams, the Company will take no Pleasure in hearing them.*

THIS Rule is conformable to a Maxim which I have laid down in a late Paper, and must always inculcate into those of my Readers who find in themselves an Inclination to be very talkative and impertinent, That they should not speak to please themselves, but those that hear them.

IT has been often observed by witty Essay-Writers, That the deepest Waters are always the most silent; that empty Vessels make the greatest Sound, and tinkling Cymbals the worst Musick. The Marquis of *Hallifax*, in his admirable Advice to a Daughter, tells her, That good Sense has always something sullen in it: But as Sullenness does not imply Silence, but an ill-natured Silence, I wish his Lordship had given a softer Name to it. Since I am engaged unawares in Quotations, I must not omit the Satire which *Horace* has written against this impertinent talkative Companion, and which, I think, is fuller of Humour than any other Satire he has written. This great Author, who had the nicest Taste of Conversation, and was himself a most agreeable Companion, had so strong an Antipathy to a great Talker, that he was afraid some time or other it would be mortal to him, as he has very humourously described it in his Conversation with an impertinent Fellow who had like to have been the Death of him.

*Inter-*

*Interpellandi locus hic erat : Est tibi mater,  
Cognati, quis te salvo est opus ? Haud mihi quisquam.  
Omnes composui. Felices ; nunc ego resto.  
Confice, namq; inflat fatum mihi triste, Sabella  
Quod puero cecinit divina mota anus urna.  
Hunc neque dira venena, nec hosticus auferet ensis,  
Nec laterum dolor, aut tussis, nec tarda podagra.  
Garrulus hunc quando consumet cumque ; loquaces,  
Si sapiat, vitet, simul atque adoluerit ætas.*

Thus translated by Mr. OLDHAM:

- Here I got Room to interrupt : Have you
- A Mother, Sir, or Kindred living now ?
- Not one, they are all dead. Troth, so I guesst,
- The happier they (said I) who are at Rest.
- Poor I am only left unmurdered yet :
- Haste, I beseech you, and dispatch me quite,
- For I am well convinc'd my Time is come ;
- When I was young a Gipsy told my Doom.
- This Lad, said she, (and look'd upon my Hand)
- Shall not by Sword or Poiscn come to's End,
- Nor by the Fever, Dropsy, Gout or Stone ;
- But he shall die by an eternal Tongue :
- Therefore, when he's grown up, if he be wise,
- Let him avoid great Talkers, I advise.



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— *Hæ nugæ seria ducunt*  
*In mala* — Hor.

*These Trifles lead to solid Ills.*

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N<sup>o</sup> 269. *Thursday, December 28, 1710.*

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*From my own Apartment, December 27.*

**I** Find my Correspondents are universally offended at me for taking Notice so seldom of their Letters, and fear People have taken the Advantage of my Silence to go on in their Errors; for which Reason I shall hereafter be more careful to answer all lawful Questions and just Complaints as soon as they come to my Hands. The two following Epistles relate to very great Mischiefs in the most important Articles of Life, Love and Friendship.

*Mr. Bickerstaff,*

*Dorsetshire, Decemb. 20.*

**T**IS my Misfortune to be enamoured of a Lady that is neither very beautiful, very witty, nor at all well-natured; but has the Vanity to think she excels in all these Qualifications, and therefore is cruel, insolent and scornful. When I study to please her, she treats me with the utmost Rudeness and ill Manners: If I approach her Person, she fights, she scratches me: If I offer a civil Salute, she bites me; insomuch that very lately, before a whole Assembly of Ladies and Gentlemen, she ripp'd out a considerable Part of my Left Cheek. This is no sooner done, but she begs my Pardon in the most handsome and becoming Terms imaginable, gives herself worse Language than I could find in my Heart to do, lets me embrace her to pacify her while she is railing at herself, protests she deserves the

the Esteem of no one living, says I am too good to contradict her when she thus accuses herself. This atones for all, tempts me to renew my Addresses, which are ever returned in the same obliging Manner. Thus, without some speedy Relief, I am in Danger of losing my whole Face. Notwithstanding all this, I doat upon her, and am satisfied she loves me, because she takes me for a Man of Sense, which I have been generally thought, except in this one Instance. Your Reflections upon this strange Amour would be very useful in these Parts, where we are over-run with wild Beauties and Romps. I earnestly beg your Assistance, either to deliver me from the Power of this unaccountable Enchantment, or, by some proper Animadversions, civilize the Behaviour of this agreeable Rustick. I am,

S I R,

*Your most humble Servant,*

Ebenezer.

*Mr. Bickerstaff,*

**I** Now take Leave to address you in your Character of Censor, and complain to you, That among the various Errors in Conversation which you have corrected, there is one which, though it has not escaped a general Reproof, yet seems to deserve a more particular Severity. 'Tis an Humour of Jestings on disagreeable Subjects, and insinuating on the Jest, the more it creates Uneasiness; and this some Men think they have a Title to do as Friends. Is the Design of Jestings to provoke? Or does Friendship give a Privilege to say Things with a Design to shock? How can that be called a Jest, which has nothing in it but Bitterness? 'Tis generally allowed necessary, for the Peace of Company, that Men should a little study the Tempers of each other; but certainly that must be in order to shun what is offensive, not to make it a constant Entertainment. The frequent Repetition of what appears harsh, will unavoidably leave a Rancour that is fatal to Friendship; and I doubt much, whether it would be an Argument of a Man's good Humour, if he should

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be roused by perpetual Teazing, to treat those that do it as his Enemies. In a Word, whereas 'tis a common Practice to let a Story die, meerly because it does not touch, I think such as mention one they find does, are as troublesome to Society, and as unfit for it, as *Wags*, *Men of Fire*, *good Talkers*, or any other Apes in Conversation; and therefore, for the Publick Benefit, I hope you'll cause them to be branded with such a Name as they deserve. I am,

S I R, Yours,

Patient Friendly.

THE Case of *Ebenexer* is a very common one, and is always cured by Neglect. These fantastical Returns of Affection proceed from a certain Vanity in the other Sex, supported by a perverted Taste in ours. I must publish it as a Rule, That no Faults which proceed from the Will, either in a Mistress or a Friend, are to be tolerated: But we should be so complaisant to Ladies, to let them displease when they aim at doing it. Pluck up a Spirit, *Ebenexer*, recover the Use of your Judgment, and her Faults will appear, or her Beauties vanish. *Her Faults begin to please me as well as my own*, is a Sentence very prettily put into the Mouth of a Lover by the Comick Poet; but he never design'd it for a Maxim of Life, but the Picture of an Imperfection. If *Ebenexer* takes my Advice, the same Temper which made her insolent to his Love, will make her submissive to his Indifference.

I cannot wholly ascribe the Faults mentioned in the second Letter to the same Vanity or Pride in Companions who secretly triumph over their Friends, in being sharp upon them in Things where they are most tender. But when this Sort of Behaviour does not proceed from that Source, it does from Barrenness of Invention, and an Inability to support a Conversation in a Way less offensive. It is the same Poverty which makes Men speak or write smuttily, that forces them to talk vexingly. As obscene Language is an Address to the Lewd for Applause, so are sharp Allusions an Appeal to the ill-natured. But mean  
and



and illiterate is that Conversation where one Man exercises his Wit to make another exercise his Patience.

## ADVERTISEMENT.

WHEREAS Plagius has been told again and again, both in publick and private, That he preaches excellently well, and still goes on to preach as well as ever, and all this to a polite and learned Audience: This is to desire, That he would not hereafter be so eloquent, except to a Country Congregation; the Proprietors of Tillotson's Works having consulted the Learned in the Law, whether preaching a Sermon they have purchased, is not to be construed publishing their Copy.

Mr. Dogood is desired to consider, that his Story is severe upon a Weakness, and not a Folly.



*Cum pulchris tunicis sumet nova consilia & spes.* Hor.

*His Designs and Hopes will be alter'd by his fine Clothes.*

N<sup>o</sup> 270.

Saturday, December 30, 1710.

From my own Apartment, December 29.

ACCORDING to my late Resolution, I take the Holy Days to be no improper Season to entertain the Town with the Addresses of my Correspondents. In my Walks every Day there appear all around me very great Offenders in the Point of Dress. An armed Taylor had the Impudence Yesterday in the Park to smile in my Face, and pull off a laced Hat to me, as it were in Contempt of my Authority and Censure. However, it is a very great Satisfaction, that other People as well as myself are offended with these Improprieties. The following Notices from Persons of different

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ferent Sexes and Qualities are a sufficient Instance how  
useful my Lucubrations are to the Publick.

*Jack's Coffee-house near  
Guildhall, Dec. 27.*

Cousin *Bickerstaff*,

IT has been the peculiar Blessing of our Family to  
be always above the Smiles or Frowns of Fortune,  
and by a certain Greatness of Mind to restrain all irre-  
gular Fondnesses or Passions. From hence it is, that  
though a long Decay, and a numerous Descent, have  
obliged many of our House to fall into the Arts of  
Trade and Business, no one Person of us has ever made  
an Appearance that betrayed our being unsatisfied with  
our own Station of Life, or has ever affected a Mien  
or Gesture unsuitable to it.

YOU have up and down in your Writings very  
justly remarked, That it is not in this or the other Pro-  
fession of Quality among Men that gives us Honour  
and Esteem, but the well or ill behaving ourselves in  
those Characters. It is therefore with no small Con-  
cern, that I behold in Coffee-houses and publick Places  
my Brethren, the Tradesmen of this City, put off the  
smooth, even and antient Decorum of thriving Citi-  
zens, for a fantastical Dress and Figure, improper for  
their Persons and Characters, to the utter Destruction  
of that Order and Distinction which of Right ought to  
be between *St. James's* and *Milk-street*, the Camp and  
*Cheapside*.

I have given myself some Time to find out, how  
distinguishing the Frays in a Lot of Muslins, or draw-  
ing up a Regiment of Thread Laces, or making a Pa-  
negyrick on Pieces of Sagathy or *Scotch Plod*, should  
entitle a Man to a laced Hat or Sword, a Wig tied up  
with Ribands, or an embroidered Coat. The College  
say, This Enormity proceeds from a Sort of Delirium  
in the Brain, which makes it break out first about the  
Head, and, for want of timely Remedies, fall upon  
the Left Thigh, and from thence in little Mazes and  
Windings run over the whole Body, as appears by  
pretty Ornaments on the Buttons, Button-holes, Gar-  
terings, Sides of the Breeches, and the like. I beg  
the

- ‘ the Favour of you to give us a Discourse wholly upon
- ‘ the Subject of Habits, which will contribute to the
- ‘ better Government of Conversation among us, and in
- ‘ particular oblige,

S I R,

*Your affectionate Cousin,*

Felix Tranquillus.

*To Isaac Bickerstaff, Esq; Censor of Great Britain.*

*The humble Petition of Ralph Nab, Haberdasher of Hats,  
and many other poor Sufferers of the same Trade,*

*Sheweth,*

- ‘ **T**HAT for some Years last past the Use of Gold
- ‘ and Silver Galloon upon Hats has been almost
- ‘ universal, being undistinguishably worn by Soldiers,
- ‘ ‘Squires, Lords, Footmen, Beaus, Sportsmen, Traders,
- ‘ Clerks, Prigs, Smarts, Cullies, Pretty Fellows and
- ‘ Sharpers.

- ‘ THAT the said Use and Custom has been two
- ‘ Ways very prejudicial to your Petitioners: First, in
- ‘ that it has induced Men, to the great Damage of your
- ‘ Petitioners, to wear their Hats upon their Heads, by
- ‘ which Means the said Hats last much longer whole than
- ‘ they would do if worn under their Arms. Secondly,
- ‘ in that very often a new Dressing and a new Lace sup-
- ‘ ply the Place of a new Hat, which Grievance we are
- ‘ chiefly sensible of in the Spring-time, when the Com-
- ‘ pany is leaving the Town; it so happening commonly,
- ‘ that a Hat shall frequent all Winter the finest and best
- ‘ Assemblies without any Ornament at all, and in May
- ‘ shall be tricked up with Gold or Silver to keep Com-
- ‘ pany with Rusticks, and ride in the Rain.

- ‘ ALL which Premisses your Petitioners humbly pray
- ‘ you to take into your Consideration, and either to ap-
- ‘ point a Day in your *Court of Honour*, when all Pre-
- ‘ tenders to the Galloon may enter their Claims, and
- ‘ have them approved or rejected, or to give us such

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To Isaac I

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other Relief as to your great Wisdom shall seem meet.

And your Petitioners, &c.

ORDER my Friend near Temple-Bar, the Author of the Hunting-Cock, to assist the Court when this Petition is read, of which Mr. Lillie to give him Notice.

To Isaac Bickerstaff, Esq; Censor of Great Britain.

The humble Petition of Elizabeth Slender, Spinster;

Sheweth,

THAT on the 20th of this Instant December, her Friend Rebecca Hide and your Petitioner walking in the Strand, saw a Gentleman before us in a Gown, whose Periwig was so long, and so much powder'd, that your Petitioner took Notice of it, and said, she wondered that Lawyer would so spoil a new Gown with Powder. To which it was answered, That he was no Lawyer, but a Clergyman. Upon a Wager of a Pot of Coffee we overtook him, and your Petitioner was soon convinced she had lost.

YOUR Petitioner therefore desires your Worship to cite the Clergyman before you, and to settle and adjust the Length of Canonical Periwigs, and the Quantity of Powder to be made Use of in them, and to give such other Directions as you shall think fit.

And your Petitioner, &c.

2. Whether this Gentleman be not Chaplain to a Regiment, and in such Case allow Powder accordingly.

AFTER all that can be thought on these Subjects, I must confess, That the Men who dress with a certain Ambition to appear more than they are, are much more excusable than those who betray, in the Adorning their Persons, a secret Vanity and Inclination to shine in things, wherein if they did succeed, it would rather lessen than advance their Character. For this Reason I am more provoked at the Allegations relating to the Clergy-

Clergyman, than any other hinted at in these Complaints. I have indeed a long Time with much Concern observed Abundance of *Pretty Fellows* in Sacred Orders, and shall in due Time let them know, that I pretend to give *Ecclesiastical* as well as *Civil* Censures. A Man well bred and well dressed in that Habit adds to the Sacredness of his Function an Agreeableness not to be met with among the Laity. I own I have spent some Evenings among the Men of Wit of that Profession with an inexpressible Delight. Their habitual Care of their Character gives such a Chastisement to their Fancy, that all which they utter in Company is as much above what you meet with in other Conversation, as the Charms of a modest, are superior to those of a light Woman. I therefore earnestly desire our young Missionaries from the Universities to consider where they are, and not dress, and look, and move like young Officers. It is no Disadvantage to have a very handsome white Hand; but were I to preach Repentance to a Gallery of Ladies, I would, methinks, keep my Gloves on: I have an unfeigned Affection to the Class of Mankind appointed to serve at the Altar, therefore am in Danger of running out of my Way, and growing too serious on this Occasion; for which Reason I shall end with the following Epistle, which, by my Interest in *Tom. Trot* the Penny-Post, I procured a Copy of.

To the Reverend Mr. Ralph Incense, Chaplain to the  
Countess Dowager of Brumpton.

S I R,

‘ I Heard and saw you preach last Sunday. I am an ignorant young Woman, and understood not half you said: But ah! your Manner, when you held up both your Hands towards our Pew! Did you design to win me to Heaven or yourself?

Your humble Servant,  
Penitence Gentle

#### ADVERTISEMENT S.

Mr. Proctorstaff of Clare-Hall in Cambridge is received as a Kinsman, according to his Request bearing Date the 20th Instant.

THE distressed Son of Æsculapius is desired to be more particular.

N<sup>o</sup> 271.

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N<sup>o</sup> 271.

Tuesday, January 2, 1710.

THE Printer having informed me, That there are as many of these Papers printed as will make four Volumes, I am now come to the End of my Ambition in this Matter, and have nothing further to say to the World under the Character of *Isaac Bickerstaff*. This Work has indeed for some Time been disagreeable to me, and the Purpose of it wholly lost by my being so long understood as the Author. I never designed in it to give any Man any secret Wound by my Concealment, but spoke in the Character of an old Man, a Philosopher, an Humourist, an Astrologer, and a Cenfor, to allure my Reader with the Variety of my Subjects, and insinuate, if I could, the Weight of Reason with the Agreeableness of Wit. The general Purpose of the whole has been to recommend Truth, Innocence, Honour and Virtue, as the chief Ornaments of Life; but I considered, that Severity of Manners was absolutely necessary to him who would censure others, and for that Reason, and that only, chose to talk in a Mask. I shall not carry my Humility so far as to call myself a vicious Man, but at the same Time must confess, my Life is at best but pardonable. And with no greater Character than this, a Man would make but an indifferent Progress in attacking prevailing and fashionable Vices, which Mr. *Bickerstaff* has done with a Freedom of Spirit that would have lost both its Beauty and Efficacy, had it been pretended to by Mr. *Steele*.

AS to the Work itself, the Acceptance it has met with is the best Proof of its Value; but I should err against that Candour which an honest Man should always carry about him, if I did not own that the most approved Pieces in it were written by others, and those which have been most excepted against, by myself. The Hand that has assisted me in those noble Discourses upon the

the Immortality of the Soul, the glorious Prospects of another Life, and the most sublime Ideas of Religion and Virtue, is a Person who is too fondly my Friend ever to own them; but I should little deserve to be his, if I usurped the Glory of them. I must acknowledge at the same Time, that I think the finest Strokes of Wit and Humour in all Mr. *Bickerstaff's* Lucubrations are those for which he also is beholden to him.

AS for the Satirical Part of these Writings, those against the Gentlemen who profess Gaming are the most licentious; but the Main of them I take to come from losing Gamesters, as Invectives against the Fortunate; for in very many of them I was very little else but the Transcriber. If any have been more particularly mark'd at, such Persons may impute it to their own Behaviour (before they were touched upon) in publicly speaking their Repentment against the Author, and professing they would support any Man who should insult him. When I mention this Subject, I hope Major General *Drenthport*, Brigadier *Bisset*, and my Lord *Forbes*, will accept of my Thanks for their frequent good Offices, in professing their Readiness to partake any Danger that should befall me in so just an Undertaking, as the Endeavour to banish Fraud and Cozenage from the Presence and Conversation of Gentlemen.

BUT what I find is the least excusable Part of all this Work is, That I have in some Places in it touched upon Matters which concern both Church and State. All I shall say for this is, That the Points I alluded to are such as concerned every Christian and Freeholder in *England*; and I could not be cold enough to conceal my Opinion on Subjects which related to either of those Characters. But Politicks apart. I must confess, it has been a most exquisite Pleasure to me to frame Characters of Domestick Life, and put those Parts of it which are least observed into an agreeable View; to enquire into the Seeds of Vanity and Affectation, to lay before the Readers the Emptiness of Ambition: In a Word, to trace human Life through all its Mazes and Recesses, and shew much shorter Methods than Men ordinarily practise, to be happy, agreeable, and great.

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VOL. IV.

BUT to enquire into Men's Faults and Weaknesses as something in it so unwelcome, that I have often seen People in Pain to act before me, whose Modesty only makes them think themselves liable to Censure. This, and a Thousand other nameless Things, have made it an awkward Task to me to personate Mr. *Bickerstaff* any longer; and I believe it does not often happen, that the Reader is delighted where the Author is displeased.

ALL I can now do for the further Gratification of the Town, is to give them a faithful Index and Explanation of Passages and Allusions, and sometimes of Persons intended in the several scattered Parts of the Work. At the same Time the succeeding Volumes shall discover which of the whole have been written by me, and which by others, and by whom, as far as I am able, or permitted.

THUS I have voluntarily done what I think all Authors should do, when called upon. I have published my Name to my Writings, and given myself up to the Mercy of the Town (as *Shakespeare* expresses it) with all my Imperfections on my Head. The indulgent Readers

Most obliged,

Most obedient,

Humble Servant,

RICHARD STEELE.

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*The End of the Fourth Volume.*

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TATTLERS.

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